

THE
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ART. I. *Narrative of a Five Years Expedition against the revolted Negroes of Surinam, in Guiana on the Wild Coast of South America; from the Year 1772 to 1777; elucidating the History of that Country, and describing its Productions, viz. Quadrupeds, Birds, Fishes, Reptiles, Trees, Shrubs, Fruits, and Roots; with an Account of the Indians of Guiana, and Negroes of Guinea.* By Capt. J. G. Stedman. Illustrated with 80 elegant Engravings, from Drawings made by the Author. In two Volumes 4to. 812 pages. Price 3l. 3s. in boards. Johnson. 1796.

THE principle of curiosity cannot be more agreeably gratified, than by a faithful account of countries hitherto little known. In this respect, the present publication has the advantage over many late volumes of travels, which have repeated, even to satiety, things already often told. The colony of Surinam in Dutch Guiana, extending a hundred miles along the north-east coast of South America, between the fifth and seventh degrees of north latitude, has been known for many years past. But the deep inundations, and the obstruction of the woods, have been such hindrances to discovery, that very little information has hitherto been obtained concerning the interior country.— Captain Stedman, though his habits of life may not have been very favourable to the attainment of literary distinction, has had great opportunities of becoming acquainted with the country of which he writes. During the five years to which his narrative is limited, he was employed in the dutch service, against the revolted negroes, and, in pursuing them through various parts of the uncultivated country, gained much information concerning the native indians, and met with many interesting adventures. The details of the expedition, which form the main body of the work, read in series, will not only afford much amusement, but suggest to the contemplative mind matter for important reflections. The miscellaneous particulars dispersed through the narrative, respecting customs and manners, natural history, commerce, &c., form a large mass of curious, entertaining, and affecting information. It will be impossible to peruse the numerous relations of shocking cruelties and barbarities contained in these volumes without a degree of painful sympathy, which will often rise into horror. Many of the facts are indeed so dreadful, that nothing could justify the writer in narrating them, but the hope of inciting in the breasts of his

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readers a degree of indignation, which will stimulate vigorous and effectual exertions for the speedy termination of the execrable traffic in human flesh, which, to the disgrace of civilized society, is still suffered to exist and is, even in christian countries, sanctioned by law. Of the veracity of captain Stedman's narrative, we see no reason for entertaining doubts, and we are willing to believe, that there is still sufficient humanity left, to render such relations of cruelty as occur in this work strongly impressive. Other facts of a less painful, and many of them of an amusing kind, are related. Among the latter is the story of the rise, progress, and termination of the author's tender attachment to a beautiful mulatto; a story, which wears something of the air of romance, but which the captain declares to be circumstantially true. We shall begin our extracts with captain Stedman's portrait of his Johanna. VOL. I. P. 86.

' This charming young woman I first saw at the house of a Mr. Demelly, secretary to the court of policy, where I daily breakfasted; and with whose lady Joanna, but fifteen years of age, was a very remarkable favourite. Rather taller than the middle size, she was possessed of the most elegant shape that nature can exhibit, moving her well-formed limbs with more than common gracefulness. Her face was full of native modesty, and the most distinguished sweetness; her eyes, as black as ebony, were large and full of expression, bespeaking the goodness of her heart; with cheeks through which glowed, in spite of the darkness of her complexion, a beautiful tinge of vermillion, when gazed upon. Her nose was perfectly well formed, rather small; her lips a little prominent, which, when she spoke, discovered two regular rows of teeth, as white as mountain snow; her hair was a dark brown inclining to black, forming a beautiful globe of small ringlets, ornamented with flowers and gold spangles. Round her neck, her arms, and her ancles, she wore gold chains, rings and medals: while a shawl of India muslin, the end of which was negligently thrown over her polished shoulders, gracefully covered part of her lovely bosom, a petticoat of rich chintz alone completed her apparel. Bare-headed and bare-footed, she shone with double lustre, as she carried in her delicate hand a beaver hat, the crown trimmed round with silver. The figure and appearance of this charming creature could not but attract my particular attention, as they did indeed that of all who beheld her; and induced me to enquire from Mrs. Demelly, with much surprize, who she was, that appeared to be so much distinguished above all others of her species in the colony.

" She is, sir," replied this lady, " the daughter of a respectable gentleman, named Kruythoff; who had, besides this girl, four children by a black woman, called Cery, the property of a Mr. D. B. on his estate called Fauconberg, in the upper part of the river Comewina.

" Some few years since Mr. Kruythoff made the offer of above one thousand pounds sterling to Mr. D. B. to obtain manumission for his offspring; which being inhumanly refused, it had such an effect on his spirits, that he became frantic, and died in that melancholy state soon after; leaving in slavery, at the discretion of a tyrant, two boys and three fine girls, of which the one now before us is the eldest *."

* * In Surinam all such children go with their mothers; that is, if she is in slavery, her offspring are her master's property, should their father be a prince, unless he obtains them by purchase.'

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For the interesting particulars of the subsequent connection we refer to the narrative. An amusing account is given of the town of Paramaribo, the capital of Surinam, containing about 1400 houses, and of its inhabitants. Part of the description is as follows. P. 292.

'The whites or europeans in this colony, and who reside principally in town, are computed at five thousand, including the garrison. The negro slaves at about seventy-five thousand. The military mount guard every morning at eight o'clock, in the fortrefs; but the safety of the town is entrusted to the burghers or militia, who keep watch during the night. At six o'clock in the morning, and the same hour in the evening, the morning and evening guns are fired by the commanding ship in the harbour; at the evening signal, all the flags are instantly lowered on board the different vessels; their bells are set a ringing, whilst the drums and fises beat the *tattoo* through the town. The watch is then set, and no negro of either sex is allowed to appear in the streets or on the river, without a proper pass signed by his owner; without this he is taken up, and infallibly flogged the next morning. At ten at night, a band of black drums beat the burgher, or militia retreat, through the streets of Paramaribo.

'At this time the ladies begin to make their appearance, who are particularly fond of a *tête-a-tête* by moon-light, when they entertain with *sherbet*, *sangaree**, and wine and water; besides the most unreserved and unequivocal conversation concerning themselves, as well as the peculiar qualifications of their husbands, and the situation of their female slaves, whom they propose the acceptance of to the gentlemen they converse with at so much *per week*, according to their own estimation. Sometimes placing half a dozen of them in a row, the lady says, "Sir, this is a *callebassee*, that is a maid, and this is not"—thus are they not only unreserved in their conversation, but also profuse in their encomiums upon such gentlemen as have the honour of their instructive company, and whose person or figure meets with their approbation.

'They are also rigid disciplinarians, as the backs of their poor slaves, male and female, sufficiently testify. Thus every country has its customs, and from these customs exceptions are to be made; for I have known ladies in Surinam, whose delicacy and polite conversation would have graced the first circles in Europe. Besides the amusements of feasting, dancing, riding, and cards, they have a small theatre, where the inhabitants of fashion act plays for their own amusement, and that of their friends. As they are elegant in their dress, so they keep their houses extremely clean. They use the finest linen, exquisitely well washed with Castile soap; its whiteness can only be compared to mountain snow, and would make the best bleached linen in Europe appear like canvass. Their parlour floors are always scoured with four oranges cut through the middle, which gives the house an agreeable fragrance: the negro girls taking one half in each hand, keep singing aloud while they rub the boards. Such is the town, and such are the inhabitants of Paramaribo, the capital of Surinam; and the character will apply to the natives of all the dutch settlements in the West Indies.' P. 297.

'To give the reader a more lively idea of these people, I shall describe

* * Water, madeira wine, nutmeg and sugar.'

cribe the figure and dress of a quadroon girl, as they usually appear in this colony. They are mostly tall, straight, and gracefully formed; rather more slender than the mulattoes, and never go naked above the waist, like the former. Their dress commonly consists of a fatten petticoat, covered with flowered gauze; a close short jacket, made of best india chintz or silk, laced before, and shewing about an hand-breadth of a fine muslin shift between the jacket and the petticoat. As for stockings and shoes, the slaves in this country never wear them. Their heads are adorned with a fine bunch of black hair in short natural ringlets; they wear a black or white beaver hat, with a feather, or a gold loop and button: their neck, arms, and ankles are ornamented with chains, bracelets, gold medals, and beads. All these fine women have european husbands, to the no small mortification of the fair creolians; yet should it be known that an european female had an intercourse with a slave of any denomination, she is for ever detested, and the slave loses his life without mercy.—Such are the despotic laws of men in Dutch Guiana over the weaker sex.

The aborigines, or Guiana indians, are particularly described in a distinct chapter, from which we shall copy two or three passages.

P. 382.—‘All the Guiana indians believe in God as the supreme author of every good, and never inclined to do them any injury; but they worship the devil, whom they call *Yawaboo*, to prevent his afflicting them with evil, and to whom they ascribe pain, disease, wounds, and death; and where an indian dies, in order to avert future fatality, the whole family, soon after, leave the spot as a place of residence.

‘The Guiana indians are a perfectly free people, that is, they have no division of land, and are without any government, excepting that in most families the oldest acts as captain, priest, and physician, to whom they pay a reverential obedience: these men are called *peii* or *pagayers*, and, as in some civilized nations, live better than all others.

‘Polygamy is admitted among them, and every indian is allowed to take as many wives as he can provide for, though he generally takes but one, of whom he is extremely jealous, and whom he knocks on the head the moment he receives a decided proof of her incontinency. These indians never beat their children on any account whatever, nor give them any education, except in hunting, fishing, running, and swimming; yet they never use abusive language to each other, nor steal; and a lye is totally unknown among them. To which I may add, that no people can be more grateful when treated with civility, of which I shall in future relate a remarkable instance: but I must not forget that, on the other hand, they are extremely revengeful, especially when, as they suppose, they are injured without just provocation.

‘The only vices with which to my knowledge they are acquainted, if such amongst them they may be called, are excessive drinking when opportunity offers, and an unaccountable indolence: an indian’s only occupation, when he is not hunting or fishing, being to lounge in his hammock, picking his teeth, plucking the hairs from his beard, examining his face in a bit of broken looking glass, &c.

‘The indians in general are a very cleanly people, bathing twice or thrice every day in the river, or the sea. They have all thick hair, which never turns grey, and the head never becomes bald; both sexes pluck out every vestige of hair on their bodies, that on the head only excepted:

excepted: it is of a shining black, which the men wear short, but the women very long, hanging over the back and shoulders to their middle; as if they had studied the Scriptures, where it is said that long hair is an ornament to a woman, but a disgrace to a man.

The Guiana indians are neither tall, strong, nor muscular: but they are straight, active, and generally in a good state of health. Their faces have no expression whatever, that of a placid good-nature and content excepted; and their features are beautifully regular, with small black eyes, thin lips, and very white teeth. However, all the Guiana indians disfigure themselves more or less by the use of *arnotta* or *rocow*, by them called *cofowee*, and by the dutch *orlean*. The seeds of the *arnotta* being macerated in the juice of lemon, and mixed with water and gum that exudes from the *marona* tree, or with the oil of castor, composes a scarlet paint, with which all the indians anoint their bodies, and even the men their hair, which gives their skin the appearance of a boiled lobster; they also rub their naked bodies with *caraba* or crab-oil. This, it must be allowed, is extremely useful in scorching climates, where the inhabitants of both sexes go almost naked. One day, laughing at a young man who came from the neighbourhood of Cayenne, he answered me in french, saying, "My skin, sir, is kept soft, too great perspiration is prevented, and the musquitoes do not sting me as they do you: besides its beauty, this is the use of my painting red. Now what is the reason of your painting white?" [meaning powder in the hair] "You are, without any reason, wasting your flour, dirtying your coat, and making yourself look grey before your time." P. 392.

In pronunciation the language of the indians in general much resembles the italian, their words being sonorous and harmonious, mostly terminating with a vowel, as may be observed by the few specimens above. They have no calculation of time, a string with some knots being the only calendar they are acquainted with. Their musical instruments consist of a kind of flute called *too-too*, and made of a single piece of thick reed, on which they make a sound no better than the lowing of an ox, without either measure or variety. Another instrument is also used by them to blow upon, called *quarta* (by Ovid a *frinx*; by some poet's *Pan's chaunter*) and consists of reeds of different lengths, that are joined together like the pipes of an organ, but even at the top, which they hold with both hands to the lips, and which by shifting from side to side, produces a warbling of clear but discordant sounds, agreeable to none but themselves; nor have I seen a better representation of the god Pan playing on his chaunter, than a naked indian among the verdant foliage playing upon one of those reedy pipes. They also make flutes of the bones of their enemies, of which I have one now in my possession. Their dancing, if such it may be called, consists in stamping on the ground, balancing on one foot, and staggering round in different attitudes for many hours, as if intoxicated.

The indians are a very sociable people among themselves, and frequently meet together in a large wigwam or carbet that is in every hamlet for the purpose, where, if they do not play or dance, they amuse each other with fictitious stories, generally concerning ghosts, witches, or dreams, during which they frequently burst out into immoderate fits of laughter. They greatly delight in bathing, which they do twice at least every day, men, women, boys, and girls, promiscuously

miscuously together. They are all excellent swimmers without exception. Among these parties not the smallest indecency is committed, in either words or actions.' P. 398.

* The indian girls arrive at the time of puberty before twelve years old, indeed commonly much sooner, at which time they are married. The ceremony consists simply in the young man's offering a quantity of game and fish of his own catching, which, if she accepts, he next proposes the question, "Will you be my wife?" If she answers in the affirmative, the matter is settled, and the nuptials celebrated in a drunken feast, when a house and furniture is provided for the young couple. Their women are delivered without any assistance, and with so little inconvenience or suffering, that they seem exempt from the curse of Eve. They go about the menial services for their husbands the day after their delivery; then, however ridiculous and incredible it may appear, it is an absolute fact, that every one of these gentlemen lie in their hammocks for above a month, groaning and grunting as if they had been themselves in labour, during which time all the women must attend them with extraordinary care and the best food. This the indian calls enjoying himself, and resting from his labour. Most of these people esteeming a flat forehead a mark of beauty, they compress the heads of their children, it is said, immediately after their birth, like the chactaws of North-America.

* No indian wife eats with her husband, but serves him as a slave: for this reason they can take but very little care of their infants, which, nevertheless, are always healthy and undeformed. When they travel, they carry them in small hammocks slung over one shoulder, in which sits the child, having one leg before and the other behind the mother. For an emetic they use the juice of tobacco, which they seldom smoke.

* When the indians are dying, either from sickness or old age, the latter of which is most frequently the cause, the devil or *Yarwahoo* is at midnight exorcised by the *peii* or priest, by means of rattling a calabash filled with small stones, peas, and beads, accompanied by a long speech. This office is hereditary, and by these pretended divines no animal food, as I have before said, is publicly tasted, and yet on the whole they live better than all the others. When an indian is dead, being first washed and anointed, he is buried naked in a new cotton bag, in a sitting attitude, his head resting on the palms of his hands, his elbows on his knees, and all his implements of war and hunting by his side; during which time his relations and neighbours rend the air by their dismal lamentations; but soon after, by a general drunken riot, they drown their sorrows till the following year. This practice, by the way, bears some affinity to Dr. Smollet's description of a burial in the Highlands of Scotland. At the expiration of the year, the body, being rotten, is dug up, and the bones distributed to all the friends and acquaintance, during which ceremony the former rites are repeated for the last time, and the whole neighbourhood look out for another settlement. Some tribes of indians, having put their deceased friends in the above posture, place them naked for a few days under water, where the bones being picked clean by the *piree* and other fish, the skeleton is dried in the sun, and hung up to the ceiling of their houses or wigwams; and this is done as the strongest instance of their great regard for their departed friend.

Our traveller gives an amusing description of a Surinam planter.

Vol. II, p. 54. 'A planter in Surinam, when he lives on his estate, (which is but seldom, as they mostly prefer the society of Paramaribo) gets out of his hammock with the rising sun, viz. about six o'clock in the morning, when he makes his appearance under the piazza of his house; where his coffee is ready waiting for him, which he generally takes with his pipe, instead of toast and butter; and there he is attended by half a dozen of the finest young slaves, both male and female, of the plantation, to serve him; at this *sanctum-sanctorum* he is next accosted by his overseer, who regularly every morning attends at his levee, and having made his bows at several yards distance, with the most profound respect informs his greatness what work was done the day before; what negroes deserted, died, fell sick, recovered, were bought or born; and, above all things, which of them neglected their work, affected sickness, or had been drunk or absent, &c.; the prisoners are generally present, being secured by the negro-drivers, and instantly tied up to the beams of the piazza, or a tree, without so much as being heard in their own defence; when the flogging begins, with men, women, or children, without exception. The instruments of torture on these occasions are long hempen whips, that cut round at every lash, and crack like pistol-shot; during which they alternately repeat, "*Dankee, massera*," (thank you, master). In the mean time he stalks up and down with his overseer, affecting not so much as to hear their cries, till they are sufficiently mangled, when they are untied, and ordered to return to their work, without so much as a dressing.

'This ceremony being over, the dressy negro (a black surgeon) comes to make his report; who being dismissed with a hearty curse, for allowing any slaves to be sick; next makes her appearance a superannuated matron, with all the young negro children of the estate, over whom she is governess; these, being clean washed in the river, clap their hands, and cheer in chorus, when they are sent away to breakfast on a large platter of rice and plantains; and the levee ends with a low bow from the overseer, as it began.

'His worship now saunters out in his morning dress, which consists of a pair of the finest Holland trowsers, white silk stockings, and red or yellow Morocco slippers; the neck of his shirt open, and nothing over it, a loose flowing night-gown of the finest India chintz excepted. On his head is a cotton night-cap, as thin as a cobweb, and over that an enormous beaver hat, that protects his meagre visage from the sun, which is already the colour of mahogany, while his whole carcase seldom weighs above eight or ten stone, being generally exhausted by the climate and dissipation. To give a more complete idea of this fine gentleman, I in the annexed plate present him to the reader with a pipe in his mouth, which almost every where accompanies him, and receiving a glass of Madeira wine and water, from a female quaderoon slave, to refresh him during his walk.

'Having loitered about his estate, or sometimes ridden on horseback to his fields, to view his increasing stores, he returns about eight o'clock, when, if he goes abroad, he dresses, but if not, remains just as he is. Should the first take place, having only exchanged his trowsers for a pair of thin linen or silk breeches, he sits down, and holding out one foot after the other, like a horse going to be shod, a negro boy puts on his stockings and shoes, which he also buckles, while another dresses his hair.

hair, his wig, or shaves his chin, and a third is fanning him to keep off the musquitoes. Having now shifted, he puts on a thin coat and waist-coat, all white; when, under an umbrella, carried by a black boy, he is conducted to his barge, which is in waiting for him with six or eight oars, well provided with fruit, wine, water, and tobacco, by his overseer, who no sooner has seen him depart, than he resumes the command with all the usual insolence of office. But should this prince not mean to stir from his estate, he goes to breakfast about ten o'clock, for which a table is spread in the large hall, provided with a bacon-ham, hung-beef, fowls or pigeons broiled; plantains and sweet cassavas roasted; bread, butter, cheese, &c. with which he drinks strong beer, and a glass of Madeira, Rhenish, or Mozell wine, while the cringing overseer sits at the further end, keeping his proper distance, both being served by the most beautiful slaves that can be selected;—and this is called breaking the poor gentleman's fast.

After this he takes a book, plays at chess or billiards, entertains himself with music, &c. till the heat of the day forces him to return into his cotton hammock to enjoy his meridian nap, which he could no more dispense with than a spaniard with his *siesta*, and in which he rocks to and fro like a performer on the slack-rope, till he falls asleep, without either bed or covering; and during which time he is fanned by a couple of his black attendants, to keep him cool, &c.

About three o'clock he awakes by natural instinct, when having washed and perfumed himself, he sits down to dinner, attended as at breakfast by his deputy governor and sable pages, where nothing is wanting that the world can afford in a western climate, of meat, fowls, venison, fish, vegetables, fruits, &c. and the most exquisite wines are often squandered in profusion; after this a cup of strong coffee and a liqueur finish the repast. At six o'clock he is again waited on by his overseer, attended as in the morning by negro-drivers and prisoners, when the flogging once more having continued for some time, and the necessary orders being given for the next day's work, the assembly is dismissed, and the evening spent with weak punch, fangaree, cards and tobacco.—His worship generally begins to yawn about ten or eleven o'clock, when he withdraws, and is undressed by his sooty pages. He then retires to rest, where he passes the night in the arms of one or other of his sable sultanas (for he always keeps a seraglio) till about six in the morning, when he again repairs to his piazza-walk, where his pipe and coffee are waiting for him; and where, with the rising sun, he begins his round of dissipation, like a petty monarch, as capricious as he is despotic.

The following strange circumstance is related as a part of the captain's own history.

P. 142. 'I cannot here forbear relating a singular circumstance respecting myself, viz. that on waking about four o'clock this morning in my hammock, I was extremely alarmed at finding myself weltering in congealed blood, and without feeling any pain whatever. Having started up, and run for the surgeon, with a fire-brand in one hand, and all over besmeared with gore; to which is added my pale face, short hair, and tattered apparel, he might well ask the question,

"Be thou a spirit of health or goblin damn'd,
"Bring with thee airs of Heav'n or blasts from Hell!"

The mystery however was, that I had been bitten by the *vampire* or *spekre* of Guiana, which is also called the flying-dog of New Spain, and by the spaniards *perrovolador*; this is no other than a bat of a monstrous size that sucks the blood from men and cattle when they are fast asleep, even sometimes till they die; and as the manner in which they proceed is truly wonderful, I shall endeavour to give a distinct account of it. — Knowing by instinct that the person they intend to attack is in a sound slumber, they generally alight near the feet, where while the creature continues fanning with his enormous wings, which keeps one cool, he bites a piece out of the tip of the great toe, so very small indeed that the head of a pin could scarcely be received into the wound, which is consequently not painful; yet through this orifice he continues to suck the blood until he is obliged to disgorge. He then begins again, and thus continues sucking and disgorging till he is scarcely able to fly, and the sufferer has often been known to sleep from time into eternity. Cattle they generally bite in the ear, but always in such places where the blood flows spontaneously, perhaps in an artery—but this is entering rather on the province of the medical faculty. Having applied tobacco-ashes as the best remedy, and washed the gore from myself and from my hammock, I observed several small heaps of congealed blood all round the place where I had lain, upon the ground: upon examining which, the surgeon judged that I had lost at least twelve or fourteen ounces during the night.

‘As I have since had an opportunity of killing one of these bats, I cut off his head, which I here present to the reader in its natural size, and as a great curiosity, with the whole figure flying above it on a smaller scale. Having measured this creature, I found it to be between the tips of the wings thirty-two inches and a half; it is said that some are above three feet, though nothing like in size to the bats of Madagascar. The colour was a dark brown, nearly black, but lighter under the belly. Its aspect was truly hideous upon the whole, but particularly the head, which has an erect shining membrane above the nose, terminating in a shrivelled point: the ears are long, rounded, and transparent: the cutting teeth were four above and six below. I saw no tail, but a skin, in the middle of which was a tendon. It had four toes on each wing, with sharp nails divided like the web-foot of a duck*; and on the extremity of each pinion, where the toes are joined, was a nail or claw to assist it in crawling, like those of its hinder feet, by which it hangs suspended when asleep to trees, rocks, roofs, &c.’

A singular proof of the sagacity of bees will be seen in the following paragraph, in which the traveller speaks of a habitation, accessible only at the top, which he raised, at his favourite station, the Hope, on the border of the Commewina river.

P. 236. ‘On the 16th I was visited by a neighbouring gentleman, whom I conducted up my ladder; but he had no sooner entered my aerial dwelling, than he leapt down from the top to the ground, roaring like a madman with agony and pain, after which he instantly plunged his head into the river; but looking up, I soon discovered the cause of his distress to be an enormous nest of wild bees, or *wassie-wassie*, in the

* In Vol. IV. plate the 83d, by the count de Buffon, a bat is represented with only three toes on each wing.

thatch, directly above my head, as I stood within my door; when I immediately took to my heels as he had done, and ordered them to be demolished by my slaves without delay. A tar mop was now brought, and the devastation just going to commence, when an old negro stepped up, and offered to receive any punishment I should decree if ever one of these bees should sting *me in person*. "Maffera," said he, "they would have stung you long ere now had you been a stranger to them; but they being your tenants, that is gradually allowed to build upon your premises, they assuredly know both you and your's, and will never hurt either you or them." I instantly assented to the proposition, and tying the old black man to a tree, ordered my boy Quaco to ascend the ladder quite naked, which he did, and was *not* stung; I then ventured to follow, and I declare upon my honour, that even after shaking the nest, which made its inhabitants buz about my ears, not a single bee attempted to sting me. I next released the old negro, and rewarded him with a gallon of rum and five shillings for the discovery. This swarm of bees I since kept unhurt, as my body-guards, and they have made many overseers take a desperate leap for my amusement, as I generally sent them up my ladder upon some frivolous message, when I wished to punish them for injustice and cruelty, which was not seldom.

Numerous descriptions of plants and animals are introduced in the course of this narrative, which though not given in scientific terms will be very acceptable to the naturalist, and amusing to the general reader. Of these we must content ourselves with one specimen, an account of the *tigers* of Guiana.

Vol. II, p. 48. 'The count de Buffon asserts, that there are no tygers in America, but animals much resembling them, which go by that name. I shall, however, describe them, from actual observation, as I found them, and leave the reader to determine whether they are tygers or not.

'The first and largest is that called the *jaguar* of Guiana. This animal, which has by some been represented as a despicable little creature, not larger than a greyhound, is, on the contrary, very fierce, strong, and dangerous; some of them measuring, from the nose to the root of the tail, not less than six feet: and let us not forget the print of that enormous tyger's foot, seen by myself in the sand, near Patamaca; though it may be allowed, that creature was of an extraordinary size, and the sand very loose.—The *jaguar* is of a tawny orange colour, and the belly white; on the back it is spotted with longitudinal black bars; on the sides with irregular rings, light coloured in the center; and all over the rest of the body, and the tail, the spots are smaller, and perfectly black: its shape is in every sense, like that of the African tyger, and being all of the cat kind, they need no particular description; but their size and strength being so much greater than that little domestic animal, they devour a sheep, or a goat, with the same facility as a cat would kill a mouse or a rat; nay, cows and horses are not protected from their attacks, for these they frequently kill on the plantations; and though they cannot carry them off into the forest on account of their weight, they tear and mangle them in a dreadful manner, only for the sake of the blood, with which this ferocious animal is never glutted. It has even happened that the *jaguar* has carried off young negro women at work in the field, and too frequently their children. This contemptible animal, as it is called and misrepresented by some authors,

authors, will beat down a wild boar with a single stroke of its paw, and even seize by the throat the strongest stallion that ever was mounted in Guiana; while its savage nature, and thirst after blood, is such that it cannot be tamed: it will, on the contrary, bite the very hand that feeds it, and very often devours its own offspring; still this creature is not a match for the *aboma snake*, which, when it comes within its reach, has the power of crushing it to a jelly in but few moments.

The next is the *couguar*, called in Surinam the *red tyger*.—This indeed may, with more propriety, be compared to a greyhound, for its shape, though not for its size; being much larger than the dog which it resembles in make, but it is not in general so large and heavy as the *jaguar*. The colour of this animal is a reddish brown; the breast and belly are a dirty white, with long hair, and not spotted; the tail an earthy colour, the extremity black; the head is small, the body thin, the limbs long, with tremendous whitish claws; the teeth are also very large, the eyes prominent, and sparkling like stars. This creature is equally ferocious with the former.

Another of the same species is the *tyger-cat*, which is extremely beautiful. This animal is not much larger than I have seen some cats in England: it is of a yellow colour, with small annulated black spots, which are white within; the belly is a light colour, the ears are black, with a white spot on each; the hair is smooth, and the skin is very much esteemed: the shape like that of the *tyger*. The *tyger-cat* is a very lively animal with its eyes emitting flashes like lightning; but ferocious, mischievous, and untameable, like the rest of the kind.

In Guiana is still another of this species, called the *jaguanetta*, of a blackish colour, with still blacker spots; but of this last I can say very little, having never seen one; and, indeed, the others but very seldom. Of the *jaguar* however, and the *tyger-cat*, I present the reader with a drawing. All these animals have long whiskers, like common cats; they sometimes climb trees, but generally lie in ambush under the verdure, whence they bound with uncommon agility on their helpless prey; which, having murdered, they drink the blood warm, and never cease to tear and devour it till they are gorged; but when no longer animated by hunger they are cowardly, and may be put to flight by a common spaniel. Of fire also they are exceedingly afraid, which is the best guard to keep them at a distance, and as such, made use of every night by the indians in Guiana. More than once it has been observed, that tygers had entered our camps for want of these precautions, but fortunately without committing any depredations.

Our duty to the cause of humanity obliges us to harrow our readers feelings with an extract, descriptive of the cruelties exercised towards slaves in Surinam.

Vol. 1, p. 325. 'The first object which attracted my compassion during a visit to a neighbouring estate, was a beautiful samboe girl of about eighteen, tied up by both arms to a tree, as naked as she came into the world, and lacerated in such a shocking manner by the whips of two negro drivers, that she was from her neck to her ankles literally dyed over with blood. It was after she had received two hundred lashes that I perceived her, with her head hanging downwards, a most affecting spectacle. When, turning to the overseer, I implored that she might be immediately unbound, since she had undergone the whole of so severe a punishment; but the short answer which I obtained was,

that

that to prevent all strangers from interfering with his government, he had made an unalterable rule, in that case, always to double the punishment, which he instantaneously began to put in execution: I endeavoured to stop him, but in vain, he declaring the delay should not alter his determination, but make him take vengeance with double interest. Thus I had no other remedy but to run to my boat, and leave the detestable monster, like a beast of prey, to enjoy his bloody feast, till he was glutted. From that day I determined to break off all communication with overseers, and could not refrain from bitter imprecations against the whole relentless fraternity. Upon investigating the cause of this matchless barbarity, I was credibly informed, that her only crime consisted in firmly refusing to submit to the loathsome embraces of her detestable executioner. Prompted by his jealousy and revenge, he called this the punishment of disobedience, and she was thus fled alive. Not having hitherto introduced the samboe cast, I take this opportunity, by here representing the miserable young woman, as I found her, to the attention of the sympathizing reader.

‘ A samboe is between a mulatto and a black, being of a deep copper-coloured complexion, with dark hair, that curls in large ringlets. These slaves, both male and female, are generally handsome, and chiefly employed as menial servants in the planters’ houses.

‘ At my return to the Hope, I was accosted by Mr. Ebber, the overseer of that estate, who with a woeful countenance informed me he had just been fined in the sum of twelve hundred florins, about one hundred guineas, for having exercised the like cruelty on a male slave; with this difference, that the victim had died during the execution. In answer to his complaint, so far from giving him consolation, I told him his distress gave me inexpressible satisfaction.

‘ The particulars of this murder were as follow: during the time that captain Tulling commanded here, which was a little time before I came to the Hope, it happened that a fugitive negro belonging to this estate had been taken upon an adjoining plantation, and sent home, guarded by two armed slaves, to Mr. Ebber; which fugitive, during the time Ebber was reading the letter that accompanied him, found means to spring aside, and again escaped into the forest. This incensed the overseer so much, that he instantly took revenge upon the two poor slaves that had brought him, tying them up in the carpenter’s lodge. He continued flogging them so unmercifully, that captain Tulling thought proper to interfere, and beg for mercy; but, as in my case, his interference produced the opposite effect: the clang of the whip, mixed with their dismal cries, were heard to continue for above an hour after, until one of them expired under the cruel lash, which put an end to the inhuman catastrophe. A law-suit was instantly commenced against Ebber for assassination. He was convicted, but condemned to no other punishment than to pay the afore-mentioned hundred guineas, which *price of blood* is always divided between the fiscal and the proprietor of the deceased slave; it being a rule in Surinam, that by paying a fine of five hundred florins, not quite fifty pounds, *per head*, any proprietor is at liberty to kill as many of his own negroes as he pleases; but if he kills those of his neighbour, he is also to pay him for the loss of his slave, the crime being first substantiated, which is very difficult in this country, where no slave’s evidence can be admitted. Such is the legislature of Dutch Guiana, in regard to negroes. The above mentioned

Ebber

Ebber was peculiarly tyrannical; he tormented a boy of about fourteen, called *Cadetty*, for the space of a whole year, by flogging him every day for one month; tying him down flat on his back, with his feet in the stocks, for another; putting an iron triangle* or pot-hook round his neck for a third, which prevented him from running away among the woods, or even from sleeping, except in an upright or sitting posture; chaining him to the landing-place, night and day, to a dog's-kennel, with orders to bark at every boat or canoe that passed for a fourth month; and so on, varying his punishment monthly, until the youth became insensible, walking crooked, and almost degenerated into a brute. This wretch was, however, very proud of his handsomest slaves, and for fear of disfiguring their skins, he has sometimes let them off with twenty lashes, when, for their robberies and crimes, they had deserved the gallows. Such is the state of public and private justice in Surinam. The wretch Ebber left the Hope upon this occasion; and his humane successor, a Mr. Blenderman, commenced his reign by flogging every slave belonging to the estate, male and female, for having over-slept their time in the morning about fifteen minutes.

*The reader will, no doubt, imagine, that such cruelties were unparalleled; but this is not the case, they were even exceeded, and by a female too.

* A Mrs. S—lk—r going to her estate in a tent barge, a negrow woman, with her sucking infant, happened to be passengers, and were seated on the bow or fore-part of the boat. The child crying, for pain perhaps, or some other reason, could not be hushed; Mrs. S—lk—r, offended with the cries of this innocent little creature, ordered the mother to bring it aft, and deliver it into her hands; then, in the presence of the distracted parent, she immediately thrust it out at one of the tilt-windows, where she held it under water till it was drowned, and then let it go. The fond mother, in a state of desperation, instantly leapt overboard into the stream, where floated her beloved offspring, in conjunction with which she was determined to finish her miserable existence. In this, however, she was prevented by the exertions of the negroes who rowed the boat, and was punished by her mistress with three or four hundred lashes for her daring temerity.*

Other accounts, equally shocking, are interspersed through the narrative—more than sufficient, surely, to keep the attention of the public awake to the grand object of the abolition of the slave-trade. The present state of the colony respecting commerce is accurately described, and the value of it's annual produce given at £.13,000,000. Sugar, coffee, and indigo plantations are described. The numerous plates, by which the work is illustrated and embellished, representing human figures, animals, plants, views of the country, &c. are neatly engraved, and are, we have great reason to believe, faithful and correct delineations of objects described in the work.—On the whole, we cannot doubt, that this curious and interesting narrative will be well received by the public.

L. M. S.

* * These triangles have three long barbed spikes, like small grapplings, projecting from an iron collar.*

ART. II. *Letters written in France, to a Friend in London, between the Month of November 1794, and the Month of May 1795.* By Major Tench, of the Marines, late of his Majesty's Ship Alexander. 8vo. 224 pages. Price 4s. in boards. Johnson. 1796.

THE strange mixture of wisdom and folly, of generous actions and atrocities, and of sufferings and success, which a neighbouring country has exhibited during the last six years, the wonderful changes it has undergone, and the immense multitude of important events which it has compressed within so narrow a circle, have naturally attracted our attention strongly towards it; but our means of information have of late been very inadequate to our curiosity. Our regular tour writers, shut out by the war, and the jealousy of both governments, have been unable, like Mr. Burke, to find France upon the map; and have been forced to leave the rich mine to be partially explored by interlopers, whom the fortune of war, or some other casualty, has cast upon the coast. Of this number is the author of the present work. He was taken with admiral Bligh in the Alexander, and carried into Brest, after the ship had sustained a long action against a very superiour force.

One of the first things that struck the major, after having been taken out of his own ship, was the total want of cleanliness on board the french one, to which he was removed. p. 9.

'Nothing short,' says he, 'of the evidence of my senses could, nevertheless, have made me believe, that so much filthiness could be quietly submitted to, when it might be so easily prevented. Indeed, a ship is in all situations very unfavourable to scrupulous nicety; but no description can convey an adequate idea to a british naval officer, who has not witnessed it, of the gross and polluted manner in which the french habitually keep all parts of their vessels, if I may judge from what I see in this. And to complete the jest, captain Le Franq has more than once boasted to us of the superior attention which he pays to the cleanliness of his ship.'

Nor is his account of the french officers on board the Marat much more favourable. He gives a number of instances of their want of information, delicacy, and liberality, and in the course of them introduces the following traits and reflections which are deserving of remark.

p. 36.—'When the question of the relative naval strength of the two nations is agitated, which it often is, I am tempted to cry out to my country, in the words of the grecian oracle,—"Trust to your wooden walls." I am the more confirmed in this opinion, from reading every day in the *bulletins* of the astonishing successes of this people, both in the Pyrenees, and on the frontier of Holland. They openly boast of being able, in a short time, to penetrate to Madrid; to force the german powers to peace; and to totally subdue the dutch.—And then "*delenda est Carthago*." I accuse not those with whom I converse of using this, or any other latin phrase; but you will smile on being told that they habitually call us carthaginians, and themselves romans. They pay us, however, the compliment of declaring, that we are the only enemies worth combating. They stigmatize the spaniards as cowards: at german tactics, when opposed to the energy and enthusiasm of republicans, they laugh: dutch apathy can alarm no one. But this respect is confined to our naval character. Our impotent interference

interference and puny attempts on the continent they treat only with ridicule and derision. This spirit is not new : a noble lord, now high in rank in the british army, told me nearly twenty years ago, when we were on service together in America, that when he was very young, and travelling in France, a general officer, on hearing him relate that he was designed for the army, expressed his surprize that any englishman, to whom the choice was left, should hesitate to prefer entering into the navy. Are the scorn and contempt of our enemies necessary to teach us in what our true grandeur, our real national pre-eminence, consists ? It is certain that at present we far surpass them in the number of our ships, in the dexterity of our seamen, and in the interior regulations of our service ; but I am persuaded, that they will hereafter strain every nerve to equal and exceed us. I know, that by very high authority the naval power of France has been denominated " forced and unnatural ;" but let those who apply to it epithets so devoid of knowledge and reflection, remember the short period in which Louis XIV. created this navy, and its resurrection in 1778, when, to the astonishment of all Europe, notwithstanding its wasted and disastrous condition but fifteen years before, it suddenly started up, singly, to contest the empire of the sea with Britain, and for four years (until the 12th of April 1782) poised the scale of victory against its formidable antagonist.

Nature has denied to France a port in the Channel, capable of receiving large ships ; but if art can supply the deficiency, they seem determined to employ it to its utmost extent. Whether the works at Cherbourg are proceeding or not, I cannot exactly learn ; but it is certain, that the scheme of rendering it secure for line of battle ships is not utterly abandoned ; and who can doubt, that it will either be carried on there, or in some neighbouring port, with accelerated vigour, on a return of peace ? Their warlike spirit now runs so high, and is so universally diffused, that many years must elapse ere it will subside. It is a train of gun-powder, to which, in the present temper of the people, a spark will give fire. A hatred of England is fostered with unceasing care. In nothing does this inveterate spirit against us demonstrate itself so bitterly, as in the abhorrence with which they always mention our taking possession of Toulon : " You gained it like traitors ; you fled from it like poltroons." On the celebrated measure of making them a present of four ships of the line, and six thousand of their best seamen, which were sent to Brest and Rochfort from the Mediterranean, they often make themselves merry, and us serious, by pointing out the ships as they now lie near to us, equipped and ready for sea ; and by affirming, that the supply of men thus received enabled them to fit out those cruising squadrons which have so sorely distressed our commerce.

The above blunder is not the only one the author lays to the charge of our naval administration. He speaks with indignation of our suffering the american convoy under admiral Vanstable to enter Brest, at a moment when it's capture would have been of the greatest detriment to the enemy, and when they had nothing to oppose to our efforts but the crippled and mutilated squadron left them by lord Howe. His own observations on this subject are strengthened by the following conversation, which he reports to have passed between an english officer and the french admiral Villaret de Joyeuse. P. 63.

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"Were you not astonished to see me chase you, on the 9th of june last, with my crippled fleet?"—"Yes," was the answer.—"My only reason for it was, if possible, to drive you off our coast, as I momentarily expected the appearance of the great american convoy, the capture of which would have ruined France at that juncture. Why you did not return to the charge, after running us out of sight, you best know. Had you kept on your station two days longer, you must have succeeded, as, on the 11th of june, the whole of this convoy, beyond our expectation, entered Brest, laden with provisions, naval stores, and west indian productions."

At the curious phenomenon of the french fleet keeping the sea for five or six weeks very shortly after the action of the 1st of june, and their intercepting our trade without molestation, the major glances in a less direct manner. P. 75.

'Cut off as I am from all communication with english politics, I shall not presume to guess at the causes which have retained our fleet in harbour. But some of those which have not retained it, I shall venture to state. It was not the weather, for that was uninterruptedly fine until the 25th of january. It was not the wind, for that during the same period was always easterly, here at least, and our distance from Plymouth is barely 45 leagues. It was not a want of information, for (to my knowledge) exclusive of other channels, two english gentlemen, who escaped from this place in a boat at least as early as the 8th of january, must have arrived in England by the 12th or 13th.'

On the sailing of the fleet for the above cruize, the author, who had already been removed from the Marat to the Normandie, an old ship fitted up for the reception of prisoners, and had thence been brought back to the Marat again, was once more confined to the prison-ship. There he 'suffered every mental punishment which low minded rancour and brutal ignorance could inflict, and every physical hardship which a rigorous winter, and occasional deficiencies of food could produce.' During the whole month of january he did not see a fire, and on Christmas day was one of fifteen english officers, with admiral Bligh at their head, whose dinner consisted of eight very small mutton chops, and a plate of potatoes. A threat, however, of complaining to admiral Villaret, produced better fare; whence it was evident, that their ill-treatment was rather attributable to the low agents of government, than to government itself; and that the allowance made to prisoners [*le traitement*] was embezzled by the officers of the prison-ship, who are described as a set of worthless wretches, except two who filled civil posts, and who were men of honourable characters and compassionate hearts.

A stay of several months in the port of Brest enabled the author to obtain a considerable insight into the french naval institutions, a number of which he details to his readers. Several of them appear to be worthy the consideration of our government, especially their regulations respecting prize-money. P. 51.

'A captain receives but in a proportion of 5 to 1 to a foremast-man; a captain of troops, and a naval lieutenant, as 4 to 1; a naval ensign, subaltern of troops, surgeon, and commissary, as 3 to 1; midshipmen, boatswains, gunners, &c. as 2 to 1; and quarter-masters, and the lowest rank of officers, as $1\frac{1}{2}$ to 1.'

Not only do we think with the major, that a distribution somewhat similar is 'very desirable in a country where, hitherto, this important part of the reward of naval toils has been apportioned with the most cruel and insulting contempt of the feelings and necessities of the lower orders,' but we are of opinion, that it's adoption, by holding out an encouragement to our seamen to enter voluntarily into the king's service, would do away the necessity of recurring to the odious practice of pressing, by which the gallant defenders of a free country are reduced to a condition little better than that of slaves.

During their confinement, admiral Bligh and the author had been several times flattered with hopes of being sent on their parole to Quimper, and several times disappointed. At length, however, they were suffered to enter the land of promise; from the misery of a prison ship they were removed to the comforts of a neat and respectable house; and from the contemplation of the disgusting uniformity of manners of a set of sea *sansculottes*, they were enabled to extend their observations to more varied scenes of life, and to note the demeanour of the different classes of a people who had recently thrown off the yoke of despotism. When all the orders of society are shaken together by a political convulsion, similar to Cromwell's usurpation, or the revolution of France, a number of ridiculous characters never fail to force themselves into notice. Every man of slipshod tongue, impudent disposition, and adventuring spirit turns reformer, strutting in office with all the vulgar importance of "brief authority." Several personages of this description are portrayed by the major with considerable humour. Sometimes indeed, we think him too severe upon the floating follies of the day, but when he hangs up in effigy a citizen Precini, a commissary of prisoners, whose brutal manners, so far from being redeemed by the probity that should characterize a republican, are accompanied by a knavish inclination to defraud the victims of war of their scanty allowance, the entertainment we receive is unmingled with commiseration. P. 107.

'At one of these routs,' says he, speaking of this Precini, 'I saw a specimen of genuine democratic manners, which all who aim to become great men in the state affect to imitate. The commissary of prisoners, a man allied to nobility, liberally educated, and once an abbé, bolted into the room where the company were assembled, humming the *Carmagnole*, with his hat on, which was adorned with a red, a white, and a blue feather, and his hands stuck in his breeches, *not pockets*. In this attitude he stood all the evening, and thrusting himself among the ladies, had the impudence to enter into familiar conversation with the marchioness de Ploëuc, and other women of rank and delicacy, with all the airs which conscious superiority of power can instil into a reptile. This brutal manner of mingling in society, and addressing women, has become, since the revolution, the *ton* of republican coxcombs, and during the reign of Robespierre set decorum and the restraints of civilized life at defiance. It is now on the decline, except with those who still court the applause of the dregs of that faction. A courtier of Versailles at his toilet, surrounded by paints, patches, and perfumery, was, in the eye of reason, a ridiculous and contemptible animal; but the most effeminate effenced *marquis*, that ever consulted a looking glass, was surely preferable to this indecent blockhead.'

After reciting a number of facts, that serve to characterize the nation and the moment, the author enters into some short speculations concerning

cerning the probable event of the contest in which we are engaged, and the failure of french paper-money, and concludes them by the following observations, which do honour to his penetration, and to his philanthropy. P. 178.

‘ When I sum up the component parts of this stupendous system, and contemplate it in the aggregate, I must confess myself to be staggered, and almost ready to pronounce against the ability of this wonderful people to continue the contest in which they are engaged. But, after revolving the subject in every point of view in which it presents itself to my mind, I am decidedly of opinion, that not even a national insolvency would produce the effect, which some of the powers combined against them sought in its commencement. The dismemberment of France cannot be accomplished, without the extermination of its inhabitants, even though Mr. Playfair write a second profound disquisition to demonstrate its necessity and practicability; and how far a “*bellum internecinum*,” against twenty-four millions of people is either in its principle to be desired, or in its accomplishment to be expected, may at least exercise the casuistry of humble searchers of truth, like you and me.

‘ That the french wish for peace, cannot be doubted by those who are in the habit of reading their daily chronicles, and listening to their sentiments; but even this event, desirable as they feel it to be, they will not purchase at the expence of the integrity of the empire, or by suffering any power, or combination of powers, on earth, to dictate to them what shall be their form of government, or even to interfere in the most inconsiderable point about their internal regulations. Such, upon my honour, I believe to be the unalterable determination of a large majority of the french nation. A peace with us they especially covet. I shall not now stay to examine what are the impediments on our side to its completion. We are accused of wishing to monopolize the trade of Europe to both the Indies. According to the latest accounts I have read from one of them, notwithstanding our rapid conquests in the beginning, the tide of victory seems to be so far balanced, as to render the event dubious; and even if we finally succeed in that quarter, it may become a question, whether “*le jeu vaut la chandelle*.” The yellow fever, and the resistance of a million of men, suddenly awakened to a perception of their rights, are antagonists not to be despised. “*Emancipate the negroes, and the commercial ascendancy of England is for ever destroyed*,” said Danton. My opinion is very different; and I am persuaded, that if the Charibean islands were at this moment independent states, our shipping would not be less numerous (for our immense capital would flow into other channels) nor would sugar, rum, coffee, and Barbadoes water, be less attainable to administer to our luxury. If the opulence of England be founded on the basis of african slavery; if the productions of the tropics can be dispensed to us only by the blood and tears of the negro, I do not hesitate to exclaim—“*Perish our commerce;*” let our humanity live!

‘ Many of the more voluminous publications, that have appeared concerning french affairs, have been so filled with extraneous matter, with journals of senatorial debates, and with extracts from books already known in this country, that the author’s work has been the least part of itself—*Minima est pars puella sui*. Little of this sort is to be found in the volume before us. In the facts the major relates, he

is for the most part, personally concerned, and his observations, though they frequently want novelty, are such as those facts naturally suggest. He writes with the cheerful ease, and in the agreeable and unaffected style, that distinguish the author and the gentleman, and has, upon the whole, afforded us more information and entertainment than the small size of his book led us to expect. We cannot however, help observing, that some of his conclusions are drawn with that hastiness, and that careless ease, for which military men are so often remarkable.

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ART. III. *The New Annual Register, or General Repository of History, Politics, and Literature, for the Year 1795. To which is prefixed, the History of Knowledge, Learning, and Taste, in Great Britain, during the Reign of King Charles the First.* 8vo. 784 pages. Price 9s. in boards. Robinsons. 1796.

THE general plan and character of this annual publication are so well known, that it is now unnecessary to enter upon any particular examination of it's merits. Suffice it to say, that the original parts of this volume are not inferior to those of any of the former in variety of matter, in correctness of arrangement, in consistency of political principle and spirit, and in accuracy of writing. The portion of the history of knowledge, which introduces the volume, is comprehensive, judicious, and candid—unless we except from the last epithet a single expression, in which the writer, speaking of lord Herbert, represents him as that *uncommon* character, a conscientious deist.

The events of the busy year 1795 have furnished the annalist with numerous details, which appear to have been collected, with great industry, from the best sources of information. The proceedings of the english parliament occupy, as usual, a very large portion of the historical part. A distinct chapter is devoted to the affairs of Ireland, which in the year 1795 were peculiarly interesting. The progress of the war upon the continent is distinctly narrated, and the state of the interior of France is minutely described. Amid the multiplicity of facts, which have crowded upon the narrator, he has found little room for reflection: the narrative, however, is something more than a mere chronicle. We shall copy the sensible and temperate observations with which this annual report is concluded. P. 256.

The parliamentary proceedings of the year 1795 will present to the speculative politician the most complete view of the state of Europe at this period, which is any where to be found. It is evident, that by the alarming increase of the power of Russia, —by the infamous annihilation of the kingdom of Poland,—by the successes of the french,—the old balance of Europe is effectually destroyed. A new balance of power on the continent is created, and, in our opinion, upon a worse principle than the former, because the power is now vested in fewer hands. As it is, however, upon France and Prussia the statesman must rely for a counter-balance to the enormous and overwhelming power of Russia: for Austria can no longer be considered as of any weight in the scale. The title of emperor will probably, before long, be

transferred to the house of Brandenburg; and in such a transfer, the germanic body, and the protestant interest in particular, will perhaps find their best security. In the mean time, it is the obvious interest of Britain, to abstain most carefully from all continental broils,—to recruit her finances, which are certainly in no promising state,—and to extend her commerce, by forming, not offensive, but commercial alliances.

‘ From the exhausted state of all the belligerent powers, it requires no degree of prophetic inspiration, to predict that a general peace cannot be far distant. In negotiating with France, our government will evince its wisdom by insisting less on territorial than commercial acquisitions. The advantages of the former are extremely dubious, those of the latter are certain; the profits of the former are partial, those of the latter general; the former will be tenaciously refused, the latter would be liberally granted: and assuredly there never was a period more favourable to the negotiating of an advantageous treaty of commerce with France, than at this moment; her own manufactures are at a stand, and the trade of Holland is ruined. As, however, the influence of the minister is increased, though the people are impoverished, by every territorial acquisition, we can easily foresee that these will be the points most obstinately insisted on, and that the extension of our commerce will be proportionably neglected.

‘ Whether the present ministers of Great Britain are adequate to the stations which they occupy, or not, is no longer a question of opinion, but a question of fact.—To the facts we must refer; and when these are duly weighed and considered, there can be but little difference of sentiment among thinking men. If the precipitate measures by which we were hurried into the war,—if the senseless alarms by which either they were deluded themselves, or deluded others,—if the obstinate rejection of all overtures of accommodation,—if the advantages we have lost, and the misfortunes we have sustained, be considered, it will not be very difficult to draw a fair conclusion, independent of the conduct of the war, which has been uniformly unfortunate; and that is at least a presumptive evidence that it has not been uniformly well-planned. It is a duty now incumbent on the people of this country, to examine the facts for themselves; it is a duty which they owe to the present generation, and to their posterity, not only to think, but to remonstrate. Those who tell them that the people are not to inquire into the conduct of the men who are entrusted with the management of their affairs, are those who wish only to betray them. No honest, no truly great statesman, was ever averse to inquiry, since the more minutely his conduct is investigated, the greater will be his reputation.

‘ For ourselves (unconnected with every party, as we are) our only wish is to see the administration of this country placed in the best and ablest hands, whoever they may be. The crisis is awful, but there is no necessity for despair. A man of genius, of knowledge, of liberal principles, and extended views (should such a one be found to direct the councils of this country) may yet restore the honour and consequence of Britain,—may extend her
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commerce even beyond it's former limits,—and, by adopting a system of domestic œconomy instead of a system of influence and profusion, may yet place her finances on a respectable footing,—and without injuring the rich, may effectually alleviate the burthens of the poor.'

The principal domestic occurrences, and the public papers, are properly selected.

The extracts, which fill 180 pages, under the several heads of biographical anecdotes and characters, manners of nations, criticism, philosophy, antiquities, and miscellanies, are taken from the following late publications; Pratt's *Gleanings*; Jones's *Life of Bishop Horne*; Rees's funeral Sermon for Kippis; Chantreau's *Travels*; Thunberg's *Travels*; the *History of Dahomy*; Murphy's *Travels in Portugal*; *Transactions of the Royal Irish Academy*; Mrs. Barbauld's critical Essay prefixed to *Akenside*; *Review of the Landscape*; Wraxhall's *History of France*; Andrews's *History of Great Britain*; the *Transactions of the Royal Society*, and of the *Society for the Encouragement of Arts*. From the poetical part, which contains but few very striking pieces, we shall select miss Williams's lines on the death of Dr. Kippis. P. [184.]

' Plac'd 'midst the tempest, whose conflicting waves
The buoyant form of Gallic freedom braves,
I from its swelling surge unheeded turn,
While o'er the grave where Kippis rests I mourn.
Friend of my life, by every tie endear'd,
By me lamented, as by me rever'd;
Whene'er remembrance would the past renew,
His image mingles with the pensive view;
Him through life's lengthening scene I mark with pride,
My earliest teacher, and my latest guide.
First, in the house of pray'r, his voice impress'd
Celestial precepts on my infant breast;
"The hope that rests above," my childhood taught,
And lifted first to God my ductile thought.
And, when the heav'n-born Muse's cherish'd art
Shed its fresh pleasures on my glowing heart;
Flash'd o'er my soul one spark of purer light,
New worlds unfolding to my raptur'd sight;
When first with timid hand I touch'd the lyre,
And felt the youthful poet's proud desire;
His lib'ral comment fann'd the dawning flame,
His plaudit sooth'd me with a poet's name;
Led by his counsels to the public shrine,
He bade the trembling hope to please be mine;
What he forgave, the critic eye forgives,
And, for a while, the verse he sanction'd lives.
When on that spot where gallic freedom rose,
And where she mourn'd her unexampled woes,
Scourge of his nature, and its worse disgrace,
Curse of his age, and murd'rer of his race,

Th' ignoble tyrant of his country stood,
 And bath'd his scaffolds in the patriot's blood;
 Destin'd the patriot's fate in all to share,
 To feel his triumphs, and his pangs to bear;
 To shun th' uplifted axe, condemn'd to roam
 A weeping exile from my cherish'd home,
 When malice pour'd her dark insatiate lye,
 Call'd it, though death to stay, a crime to fly;
 And, while the falsehood serv'd her hateful ends,
 Congenial audience found in hollow friends;
 Who to the tale "assent with civil leer,
 And, without sneering, teach the rest to sneer;"
 His friendship o'er me spread that guardian shield,
 Which his severest virtue best could wield;
 Repell'd by him, relentless slander found
 Her dart bereft of half its pow'r to wound.
 Alas! no more to him the task belongs
 To soothe my sorrows, or redress my wrongs;
 No more his letter'd aid, enlighten'd sage!
 Shall mark the errors of my careless page;
 Shall hide from public view the faulty line,
 And bid the merit he bestows be mine,
 Ah! while with fond regret my feeble verse
 Would pour its tribute o'er his hallow'd hearse,
 For him his country twines her civic palm,
 And learning's tears his honour'd name embalm;
 His were the lavish stores her force sublime,
 Through ev'ry passing age, has snatch'd from time;
 His, the historian's wreath, the critic's art,
 A rigid judgment, but a feeling heart;
 His, the warm purpose for the gen'ral weal,
 The christian's meekness, and the christian's zeal;
 And his, the moral worth to which is giv'n
 Earth's purest homage, and the meed of heav'n.'

Of the annals of domestic and foreign literature, which occupy upwards of 100 pages, the distinguishing character, as in the former volumes, is the candid spirit with which they are written.

D. M.

CHEMISTRY.

ART. IV. *Experiments and Observations relating to the Analysis of Atmospheric Air; also farther Experiments relating to the Generation of Air from Water. Read before the American Philosophical Society, Feb. 5, and 19, 1796; and printed in their Transactions. To which are added, Considerations on the Doctrine of Phlogiston, and the Decomposition of Water, addressed to Messrs. Berthollet, &c. By Joseph Priestley, LL. D. F. R. S. &c. &c. Philadelphia printed; London, reprinted, for J. Johnson. 1796. 8vo. 59 pages. Price 2s.*

AFTER a numerous defection of the supporters of the doctrine of phlogiston, most of whom have embraced the opposite theory, we still find Dr. Priestley unconvinced, and labouring

pouring with his usual assiduity and candour, to investigate a subject, which, after all the labours of our contemporaries, is not yet cleared from obscurity.

The contents of the treatise on the analysis of atmospherical air, are as follow :

1. The antiphlogistic theory is stated by Dr. P. to affirm, that in all the cases of what he has called phlogistication of air, there is simply an absorption of the dephlogisticated air, or oxygen, leaving the phlogisticated part, or azote, supposed to be a simple substance, and that the proportion of these principles in atmospheric air is 27 parts of oxygen to 73 of azote. 2. But in every such case of the diminution of atmospheric air, it appears to him, that something is emitted from the combustible substance, whence he judges it is more probable, that there is a common principle of inflammability, which, uniting with the dephlogisticated air, forms the phlogisticated air, which is afterwards found, and that fixed air is in some cases the result of the same combination. 3. A mixture of iron filings and sulphur moistened, and probably other substances, which diminish air, do, after the maximum of diminution, increase the quantity by an addition of inflammable air. The mixture was found to have the same effect if long confined in nitrous or in fixed air, whence the author thinks it probable, that the same would be the case, if it were confined with any other air or in vacuo. And in general he infers, that the principle of inflammable air was exhaling from the very first, but did not exhibit that fluid, until it met with no more dephlogisticated air to combine with. A similar increase in atmospheric air, after the greatest diminution, was also observed, by heating charred bones therein, and it was then found to contain inflammable air. 4. The strong and offensive smell of the mixture of iron filings and sulphur, as also of very odorous flowers, is adduced as a proof that something is emitted. The mixture, when nearly dry, emits a dense vapour, apparently of vitriolic acid air, which diminishes common air; not only by uniting with it's vital part to form acid; but likewise, as the doctor thinks, by phlogisticating another portion, and forming what has been called azote.

5. Since the above mixture, and most of the substances which have been used for diminishing respirable air, are known to have the property of absorbing vital air, the doctor instituted some experiments with charred bones, which became white by heating in air, without any increase of weight. When this substance is heated in respirable air, the diminution is by no means so great as in other cases, though the air becomes completely phlogisticated. This, he remarks, may be owing to the fixed air, formed by the union of the dephlogisticated air with the phlogiston emitted from the bones, not being readily imbibed by the water. The phlogisticated air obtained in this process is more in quantity than in the other cases. The scientific chemist must recur to the treatise for a detail of the experiments, and numerical results, with the charred bones, and also with steel and iron.

6. That the phlogistication of nitrous acid is owing, in some cases, to it's imbibing something, and not always to it's parting

with any thing, is evident, says our author, from it's becoming phlogisticated, by imbibing nitrous air; on which occasion, we cannot avoid noticing an obvious error of argument. The doctor has not perceived, that, to give any effect to his reasoning, a complete, and not a partial, phlogistication was necessary. On the antiphlogistian supposition, that nitrous acid consists of oxygen and azote, it is evident, that a partial process of that kind, which the opposite party calls phlogistication, may as well be effected by adding to the azote, as by subtracting from the oxygen; though it is out of doubt, that complete phlogistication demands this last principle to be totally removed.

7. The doctor infers, that phlogisticated air, or azote, is not a simple substance, from the residue of this fluid being more abundant when a mixture of vital and inflammable air is detonated after being kept a long time, than when a part of the same mixture is exploded at first making.

8. A mixture of equal quantities of these kinds of air was left floating in a bladder for about a fortnight, and became almost wholly phlogisticated, with considerable diminution. In another instance, less accurately noted, the phlogistication was complete.

9. Inflammable air was exposed over water to rusted iron, which is known (as our author remarks) to become so by imbibing pure air. Twenty ounce measures, by this treatment, were reduced, in about six weeks, to nine measures, but slightly inflammable. In another experiment, fourteen measures were reduced to five, completely phlogisticated.

10. From the experiment of the conversion of charcoal into fixed and inflammable air by steam, the doctor infers, that charcoal contains vital as well as phlogisticated air. Every one knows the explanation of the antiphlogistian, which we need not therefore repeat in this place. The doctor introduced hot charcoal into inflammable air, confined by mercury, and afterwards plunged the coal into water. The elastic product which came out was phlogisticated air, though he thinks the result of this experiment has sometimes been inflammable air, the same as the charcoal had imbibed.

11. The nitrous test being, for various reasons, preferable to the other methods of ascertaining the real proportion of the two kinds of air in the atmosphere, Dr. P. has paid attention to it's effects, particularly the differences occasioned by agitation and keeping. In general, equal measures of nitrous and atmospheric air will occupy the space of 1.25 measures, but with agitation only 1.01, and after keeping the residue is no more than 0.6. of a measure. From the second of these data, the dephlogisticated air in 100 parts of atmospheric air will be 27: but from the last it will be 46.6. It appears from the experiments, that the doctor kept the airs together about a month. He remarks, that the diminution from keeping is various, depending no doubt upon several circumstances which he has not yet been able to ascertain. But he apprehends the chief reason for it's proceeding so long is, that the vital air, when in small proportion, is defended by the phlogisticated part. We are apprehensive of another cause of inaccuracy from

from the water, by which the mixture is confined, which, according to circumstances of temperature, and other general atmospheric changes during the long time of exposure, may absorb not only the generated nitrous acid, but part of the phlogisticated residue, and emit it at other times into the atmosphere. This would be easily ascertained, by confining mere phlogisticated air over water, for an equal length of time with one of those slowly diminishing mixtures.

12. Where atmospheric air is exploded with inflammable air, the diminution never proceeds so far as when nitrous air is mixed with it.

13. The most important circumstance in these experiments, as the author himself remarks, is, that since the diminution of the air was effected by heating the charred bones, and also the steel needles, and they did not gain (or perceptibly lose) any weight in the process, the phlogistication of air is not the absorption of any part of it by the substance which produces this effect, as the antiphlogistian theory supposes.

We now proceed to the second part of this publication, which consists of further experiments relating to the generation of air from water.

The doctor's first process was effected, by converting the whole of a quantity of water into steam, in the common method of boiling, which was found to afford air without limit. In a second process, to obviate the objection, that the water might have imbibed air from the atmosphere, the water was confined over a column of mercury, in a long glass tube, and the air was let out beneath mercury, so that the water never came into contact with the air of the atmosphere. And in a third process, a large bulb containing water, with a long neck containing mercury, was used without heat. In this the pressure of the atmosphere being removed, the air which was emitted rose to the upper space, and was thrown out occasionally by inversion of the apparatus. It appears to be sufficiently ascertained, as well from the nature of the process as the quality of the latter portions of air, which were phlogisticated, that absorption from without was not the cause of the continuity and uniformity of the production.

No method the doctor could think of, neither agitation, heat, nor congelation, was of effect to deprive water of the power of producing air.

The first portions of air thus afforded by water were much purer than common air, and the succeeding portions were gradually less pure, until at last it was wholly phlogisticated. A very small addition of the acids to water does not alter the property of the water in this respect. The quantity of air extricated from distilled water, before the production becomes equable, is about one fortieth of its bulk.

As the whole of the objections against the inference, that water itself is *in toto* convertible into air, would be done away by the actual conversion of any entire quantity of that fluid, however small, so that none might be left, the doctor endeavoured to perform this, but without success, from the tediousness of the operation.

tion. He was satisfied, he says, that even the smallest quantity of water will never cease to yield air! Strange as this inference certainly is, the facts are not the less valuable, and strongly call for explanation.

Vital and inflammable air were imbibed successively by the same water, and expelled again without having combined. Vital and nitrous air were, in like manner, absorbed, but they entered into combination.

Spirit of wine, treated in the same manner as the water, in these experiments for extricating air, afforded much inflammable air, and by removing the pressure of the atmosphere, and by repetition of the process, smaller quantities without limit. The assistance of gentle heat increased the quantity, and the results appear to be modified in a curious manner by exposure of the spirit to the atmosphere between the processes. We suspect an error of the press in the specific gravities, 682,5, and 692,4, of ardent spirit, because it is well known, that this fluid is never so light as 800,0, and that the lightest of all dense tangible fluids, naphtha, has, according to Muschenbroek, the specific gravity of 703,0.

After inflammable air had, by the foregoing process, been expelled from spirit of turpentine, it was suffered to imbibe atmospheric air. Upon expelling it again, it proved not inflammable but phlogisticated.

The doctor's *considerations on the doctrine of phlogiston* are comprised in three sections, beside an introductory section, containing a short view of the rapid progress of the antiphlogistic doctrine.

Section 1 relates to the constitution of metals. After a perspicuous recital of the leading positions of both theories, with regard to the composition and changes of metallic bodies, the doctor brings forward the pointed instance of the calcination and reduction of mercury, by the mere absorption and extrication of vital air, which is urged by the antiphlogistians as a proof that these transitions constitute the whole of the facts. In opposition to this, our author states the impracticability of reducing by mere heat the mercurial calx afforded by igniting turbith mineral, though it may be reduced by heat in contact with charcoal, iron filings, or other bodies, supposed to contain phlogiston, or with inflammable air which it imbibes. Hence he deduces, that precipitate *per se* consists of metallic mercury in combination with vital air, but that in the calx from turbith the mercury is really deprived of phlogiston, since it requires some addition to produce the metallic state.

Notwithstanding our wish to leave the discussion of objects of investigation to the authors who maintain the respective theories, we cannot avoid noting, that, as far as the mere hypotheses go, the antiphlogistic system is as readily accommodated to these facts as the other. Precipitate *per se* is affirmed to be mercury and oxygen; ignited turbith to be mercury, oxygen, and sulphur. Mere heat and light drive oxygen from mercury, and reduce it; but from the triple compound they do not; as the facts show. Let the triple compound be therefore heated in contact with some principle, such
as

as carbone or hydrogen, which strongly attracts oxygen, and this attraction will, as in numerous other cases, separate the oxygen, which might else have remained in combination. If the addition be carbone, there will be formed carbonic acid, and the sulphurous acid, both which quit the mercury and leave it in the reduced state; if the addition be hydrogen, the volatile products will be water and sulphurous acid, and the mercury reduced as before.

The doctor thinks, that running mercury, revived by inflammable air from such of it's precipitates as are reducible without addition, does contain in fact more phlogiston than running mercury reduced in this last method. The antiphlogistians affirm, that water is produced in the reduction by inflammable air, and that the mercury is the same in both cases.

In all other cases of the calcination of metals in air, our author thinks it evident, that they lose something as well as gain that which adds to their weight. Where iron is calcined by the burning glass in confined air, a strong smell is emitted, and inflammable air is afforded, if moisture be at hand to form the basis of it: he therefore apprehends, that inflammable air, or phlogiston, was emitted from the iron during the whole process. And if this be true of iron, he remarks, that the existence of phlogiston may by general inference or analogy be concluded in other metals, and the combustible bases of acids.

When hydrogen escapes from metallic solutions in acids, the antiphlogistians maintain, that water is decomposed; the oxygen combining with, and calcining the metal, with which the acid unites; and they remark, that no part of the oxygen of the calx, has been taken from the acid; because the acid is found to saturate as much alkali as before. This experiment was repeated with great accuracy, with vitriolic acid and zink, by Dr. George Fordyce*. Here doctor P. observes, that the oxygen of the water ought to have enabled the acid to saturate, not only the same quantity, but considerably more of alkali: and he asks, if that oxygen have not joined the acid, what becomes of it? to which every antiphlogistian, no doubt, will reply, that it is to be found in the precipitate.

If this case be analogous to that of the supposed decomposition of water by hot iron, he remarks, that finery cinder ought to be formed by the oxygen. But finery cinder is neither soluble in vitriolic acid, nor does it dephlogisticate marine acid, as minium and other substances containing oxygen do. And from these premises he deduces, that there is no addition of oxygen in this process, or decomposition of water, and that the inflammable air comes from the iron. The antiphlogistians will, no doubt, in reply to this, point out the very remarkable differences in the calces of metals, according to the quantities of oxygen they respectively contain.

* Phil. Trans. for 1792, Part II. or Anal. Rev. Vol. XV, p. 277. Sect.

Sect. 11 relates to the composition and decomposition of water. The well known experiment of passing steam over red hot iron, by which inflammable air is produced, and the iron acquires an addition of weight by conversion into what is called finery cinder, is explained by the antiphlogistians, by asserting, that the oxygen of the water combines with the iron, while the hydrogen flies off. To this Dr. P. answers, that they have never been able to exhibit that which here augments the weight of the iron, in the separate form of dephlogisticated air, or to transmit it into some substance, wherein that principle incontrovertibly forms a part; that common rust of iron, which really contains air, is very different, being red; and that the finery cinder is so far from being iron partially oxygenated, which would go on to complete rust, that it never will acquire rust; and therefore, says he, the iron is saturated with some very different principle, which even excludes what would else have converted it into rust.

In addition to these remarks on the grand experiment of the gun-barrel, the doctor takes notice, that, as the calx is not reducible by mere expulsion of the supposed air, but is so when inflammable air is present, which it eagerly imbibes, there is no proof that water has been decomposed; since the inflammable air may, as phlogiston, join the earth of iron, and expel the water which it before contained as a principle of finery cinder. And this it is urged is more probable, because the product from heating precipitate per se, or minium, or any substance certainly known to contain oxygen, is not water, but fixed air. But when the oxygen is expelled by heat from minium, which then becomes massicot, it's habitudes remarkably resemble those of finery cinder.

The proof of the composition of water by synthesis, which is so much insisted upon by the french philosophers, is greatly questioned by D. P. Inflammable air is burned in vital air, and water is produced, whence it is inferred, that these are the component parts of water. The doctor's objections are, 1. The water was not free from acidity, except in one experiment. 2. The apparatus does not admit of so much accuracy as the conclusion demands; there being too much of correction, allowance, and computation, made use of. 3. The residue of azote, which they found, did probably contain the acidifying principle of the oxygen they used; for they admit, that acidity was the consequence of any combustion, but the very slowest. 4. In Dr. P.'s less exceptionable experiments, *in close vessels*, there was a production of nitrous acid; and when phlogisticated air was purposely introduced, it was not affected, unless when there was a considerable deficiency of inflammable air. 5. In the same experiments, when the inflammable air was redundant, no acid was afforded, but phlogisticated air, as in the french experiment. 6. The water produced proves nothing (as the pretence of weight and measure is out of the question) but that the greater part of the weight of all air is owing to water.

It is concluded therefore, that neither the decomposition, nor the composition of water, is proved by experiment.

Sect.

Sect. III contains other objections to the antiphlogistic theory.

1. By heating finery cinder with charcoal, the produce is inflammable air in the greatest abundance. Whence according to the new theory does it come? 2. The carbone of the new theory is almost as general a combustible principle as the phlogiston of the old. It is not produced invariably from charcoal. Pure iron heated in vital or in vitriolic acid air; minium reduced in inflammable air; charcoal of copper heated in vital air; all afford it; as does also the process of respiration. 3. Azote is not a single substance. 4. And lastly, after some general remarks on the new nomenclature, the doctor takes a retrospect, by expressing his surprise, that a theory of such novelty and importance should rest on the narrow foundation of experiments, not only few in number, but ambiguous and explicable on either hypothesis.

We congratulate the philosophical world, on the unremitting activity with which the author of these papers continues to pursue his discoveries, in a land of peace and good sense, after having been driven by the outrages of delusion and intolerance, from a country to which he was a chief ornament.

N.

ART. V. *A Summary of the pneumato-chemical Theory, with a Table of its Nomenclature, intended as a Supplement to the Analysis of the New London Pharmacopæia.* By Robert White, M. D. 8vo. 26 pages, and a table. Price 1s. Cadell and Davies.

SINCE the new doctrines in chemistry have become more generally known, various accounts and explanations of them have been presented to the public. The tract before us contains a tolerably accurate, though extremely concise view of the principal or leading circumstances of the pneumato-chemical theory. It will, however, be unnecessary to give any analysis of the performance, as the author has done little more than merely condense the general opinions on the subject into a much narrower compass.

The pamphlet will most probably be found more useful, as containing some additions to the analysis, which the author has already given, of the New London Pharmacopæia.

ART. VI. *Chemico-Physiological Observations on Plants.* By M. Von Uslar. *Translated from the German, with Additions.* By G. Schmeisser, F. R. S. &c. 8vo. 171 pages. Price 3s. 6d. sewed. Edinburgh, Creech; London, Robinsons. 1795.

IN attempting to investigate the œconomy of vegetables, it is necessary to have a general knowledge of those substances and principles, that are found to furnish and produce the requisite supplies for the purposes of vegetation, as well as of such as may tend to destroy these supplies. Later discoveries in chemistry have shown, that these principles are chiefly the following:—matter of heat—matter of light—oxygen—hydrogen—carbon—and their combinations. An account of these principles is given previously to the observations on vegetation of Mr. Von Uslar, but as we find nothing new, and as the account is neither accurate nor satisfactory, we shall make no extracts from this part of the work.

We

We next come to the part in which plants are treated of.

There is some elegance, as well as foundation, for the arrangement of organized bodies, and for their characteristics.

The distinguishing marks for the two general classes of organized bodies, are derived from,

1. Their organs or parts for receiving food.
2. From motion.

All bodies which receive their food through more than one channel or mouth, and which are destitute of the power of a voluntary extension and contraction of parts, are arranged under the division of plants.

Life signifies the uninterrupted motion of organized bodies.

In plants we observe,

1st, An uninterrupted motion which is caused,

a. By the power.

b. By external stimulus.

2dly, Uninterrupted motion, occasioned by an internal stimulus, *e. g.*, the motion of the *stamina* towards the *stigma*, and the recession from the *stigma*, before and after impregnation, in the *parnassia palustris*, &c.

3dly, Interrupted motion occasioned by external stimulus, for instance, in the *mimosa pudica*, *dionaea muscipula*, *oxalis sensitiva*, &c.

The resemblance between plants and animals is pointed out in both by receiving food by canals and mouths; and excreting useless matter—in their effluvia injuring one another—in perspiring liquid and elastic fluids—in observing the same laws with regard to hybrids—in copulation—in sleep and rest—in reproduction of parts. On these subjects we find nothing but what has been repeatedly published, especially in the *Amenitates Academicæ*.

The chapter on the *nifus formativus* of Blumenbach, although ingenious, is not of importance sufficient to detain us.

The chapter on the anatomy or structure of plants is also, as far as is well ascertained, generally known, and the rest is not established by experiment and sufficient observation.

The observations 'on the successive induration of certain organs of plants, or their change into wood, and of the difference among plants;' and, 'on the causes of the great variety of the internal and external construction of plants,' are merely hypothetical, and suggest nothing useful.

The latter half of the work before us sets forth the system of Girtanner on irritability, which is truly ingenious, and he would have had more credit for it, if he had acknowledged his obligations to the late Dr. John Brown. Some new illustrations are given by Mr. V. U., but there is no alteration in the principles of Girtanner. These principles, in short, mainly consist in ascribing irritability to oxygen; in making life to consist in the action of stimuli on irritable parts; in the capacity of the living fibre to accumulate and part with irritability; in the abstraction of stimuli producing irritability; in matter of heat especially exhausting irritability, and cold restoring it; in water furnishing oxygen and hydrogen; in imputing the principal changes in vegetation to the operation alternately of heat and cold. All these principles

principles and phenomena have been so fully explained by Girtanner, and are already in so many elementary treatises, that we cannot think it necessary to give a particular account of them from the present work.

There are, indeed, some experiments mentioned of Mr. V. U., but they do not instruct us in any new properties, or elucidate what is already known.

This publication is very inaccurately written. It is full of errors even in the orthography, as well as abounds in mistakes in the accounts of facts.

T. T.

LEGISLATION.

ART. VII. *Institutes of Hindu Law: or, the Ordinances of Menu, according to the Gloss of Culluca, comprising the Indian System of Duties, religious and civil. Verbally translated from the original Sanscrit. With a Preface, by Sir William Jones. 8vo. 382 pages. Price 6s. in boards. Sewell. 1796.*

AMONG the services rendered to the world by that truly great man, sir William Jones, the most valuable appear to have been his numerous and important communications respecting the antiquities of India. While his *Poeseos Asiaticæ Commentarii* will remain a lasting monument of accurate research, applied with consummate taste to the elucidation of the principles of criticism, his papers respecting the language, mythology, and customs of the hindoos in the *Asiatic Miscellany*, &c., have furnished an invaluable treasure of oriental information.—It will be highly gratifying to every lover of historical investigation to be informed, that other fruits of his useful labours are presented to the public after his decease. A verbal translation of the hindoo law, executed by the hand, or under the direction of sir W. Jones, and published under the authority of his name, will not fail to be received in Europe, as a very valuable accession of materials towards acquiring an accurate knowledge of the opinions and manners of the natives of India.

These institutes, as sir W. J. assures the public in the preface, are an authentic summary of those ancient usages, and established rules of conduct, among the hindoos, which they suppose to have been received by actual revelation from Heaven. They are a comprehensive and exact system of duties, religious and civil, and of law in all its branches, which they firmly believe to have been promulged in the beginning of time by Menu, son or grandson of Brahma, or, in plain language, the first of created beings, and not the oldest only, but the holiest of legislators. Sir W. confesses himself unable, through the cloud of indian fables and allegories, to ascertain the precise age when this work was composed; but he finds evidence, partly external, and partly internal, to prove, that it is really one of the oldest compositions existing. This evidence we shall state in his own words. P. v.

From a text of Parásara discovered by Mr. Davis, it appears, that the vernal equinox had gone back from the tenth degree of Bharani

Bharani to the first of Aświnī, or twenty-three degrees and twenty minutes, between the days of that indian philosopher, and the year of our Lord 499, when it coincided with the origin of the hindu ecliptic; so that Parāśara probably flourished near the close of the twelfth century before Christ; now Parāśara was the grandson of another sage, named Vāsiṣṭha, who is often mentioned in the laws of Menu, and once as contemporary with the divine Bhrīgu himself; but the character of Bhrīgu, and the whole dramatical arrangement of the book before us, are clearly fictitious and ornamental, with a design, too common among ancient lawgivers, of stamping authority on the work by the introduction of supernatural personages, though Vāsiṣṭha may have lived many generations before the actual writer of it, who names him, indeed, in one or two places as a philosopher in an earlier period. The style, however, and metre of this work (which there is not the smallest reason to think affectedly obsolete) are widely different from the language and metrical rules of Cālidās, who unquestionably wrote before the beginning of our era; and the dialect of Menu is even observed, in many passages, to resemble that of the Vēda, particularly in a departure from the more modern grammatical forms; whence it must, at first view, seem very probable, that the laws, now brought to light, were considerably older than those of Solon or even of Lycurgus, although the promulgation of them, before they were reduced to writing, might have been coeval with the first monarchies established in Egypt or Asia: but, having had the singular good fortune to procure ancient copies of eleven Upanishads, with a very perspicuous comment, I am enabled to fix, with more exactness, the probable age of the work before us, and even to limit its highest possible age by a mode of reasoning, which may be thought new, but will be found, I persuade myself, satisfactory; if the public shall, on this occasion, give me credit for a few very curious facts, which, though capable of strict proof, can at present be only asserted. The Sanscrit of the three first Vēdas, (I need not here speak of the fourth) that of the Mānava Dharma Śāstra, and that of the Purānas, differ from each other in pretty exact proportion to the latin of Numa, from whose laws entire sentences are preserved, that of Appius, which we see in the fragments of the twelve tables, and that of Cicero, or of Lucretius, where he has not affected an obsolete style: if the several changes, therefore, of Sanscrit and Latin took place, as we may fairly assume, in times very nearly proportional, the Vēdas must have been written about 300 years before these institutes, and about 600 before the Purānas and Itihāsas, which, I am fully convinced, were not the productions of Vyāsa; so that, if the son of Parāśara committed the traditional Vēdas to writing in the Sanscrit of his father's time, the original of this book must have received its present form about 880 years before Christ's birth. If the texts, indeed, which Vyāsa collected, had been actually written in a much older dialect, by the sages preceding him, we must inquire into the greatest possible age of the Vēdas themselves: now one of the longest and finest Upanishads in the second Vēda contains three lists, in a regular

gular series upwards, of at most forty-two pupils and preceptors, who successively received and transmitted (probably by oral tradition) the doctrines contained in that Upanishad; and as the old Indian priests were students at fifteen, and instructors at twenty-five, we cannot allow more than ten years, on an average, for each interval between the respective traditions; whence, as there are forty such intervals, in two of the lists between Vyāsa, who arranged the whole work, and Ayāsa, who is extolled at the beginning of it, and just as many, in the third list, between the compiler and Yājñawalkya, who makes the principal figure in it, we find the highest age of the Yojur Vēda to be 1580 years before the birth of our Saviour, (which would make it older than the five books of Moses) and that of our indian law tract about 1280 years before the same epoch. The former date, however, seems the more probable of the two, because the hindu sages are said to have delivered their knowledge orally, and the very word *Sruta*, which we often see used for the Vēda itself, means what was heard; not to insinuate that Cullūca expressly declares the sense of the Vēda to be conveyed in the language of Vyāsa.

After some ingenious, but cautious conjectures on the name Menu, we are informed, that several other glosses, or comments on Menu, were followed by that of Cullūca Bhatta, who, after a painful course of study, and the collation of numerous manuscripts, produced a work, 'of which,' observes sir W., 'it may, perhaps, be said very truly, that it is the shortest, yet the most luminous; the least ostentatious, yet the most learned; the deepest, yet the most agreeable, commentary ever composed on any author, ancient or modern, european or asiatick.'

Of the value and importance of this work, as a fund of information concerning the notions and customs of the hindoos, no doubt can be entertained. It's general character is sketched with a masterly hand, in the concluding paragraph of the preface.

P. xv.

'The work, now presented to the european world, contains abundance of curious matter extremely interesting both to speculative lawyers and antiquaries, with many beauties which need not be pointed out, and with many blemishes which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, though with mutual checks; it is filled with strange conceits in metaphysics and natural philosophy, with idle superstitions, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception; it abounds with minute and childish formalities, with ceremonies generally absurd and often ridiculous; the punishments are partial and fanciful; for some crimes, dreadfully cruel, for others, reprehensibly slight; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and of pious perjury) unaccountably relaxed: nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work; the style of it has a certain austere majesty, that sounds like the language

guage of legislation, and extorts a respectful awe ; the sentiments of independence on all beings but God, and the harsh admonitions, even to kings, are truly noble ; and the many panegyrics on the Gáyatrî, the mother, as it is called, of the Vêda, prove the author to have adored (not the visible material sun, but) that divine and incomparably greater light, to use the words of the most venerable text in the indian scripture, " which illumines all, delights all, from which all proceed, to which all must return, and which alone can irradiate (not our visual organs merely, but our souls and) our intellects." Whatever opinion, in short, may be formed of Menu and his laws, in a country happily enlightened by sound philosophy and the only true revelation, it must be remembered, that those laws are actually revered, as the word of the Most High, by nations of great importance to the political and commercial interests of Europe, and particularly by many millions of hindu subjects, whose well directed industry would add largely to the wealth of Britain, and who ask no more in return than protection for their persons and places of abode, justice in their temporal concerns, indulgence to the prejudices of their old religion, and the benefit of those laws, which they have been taught to believe sacred, and which alone they can possibly comprehend.'

It is impossible to do more than barely excite curiosity, if that can be needful, by extracts from this volume : we shall, therefore, copy a few passages, leaving all conclusions from them entirely to the reflections of our readers, and only premising, that the words in italic characters are the commentator's gloss. P. 1.

1. ' Menu *sat* reclined, with his attention fixed on one object, *the supreme God* ; *when* the divine sages approached *him*, *and*, after mutual salutations in due form, delivered the following address :

2. " Deign, sovereign ruler, to apprize us of the sacred laws in their order, as they must be followed by all the *four* classes, and by each of them, in their several degrees, together with the duties of every mixed class ;

3. " For thou, Lord, *and thou only among mortals*, knowest the true sense, the first principle, *and* the prescribed ceremonies, of this universal, supernatural *Vêda*, unlimited in extent and unequalled in authority."

4. ' He, whose powers were measureless, being thus requested by the great sages, whose thoughts were profound, saluted them all with reverence, and gave them a comprehensive answer, *saying* : " Be it heard !

5. " This *universe* existed only *in the first divine idea yet unexpanded*, as if involved in darkness, imperceptible, undefinable, undiscoverable *by reason*, and undiscovered *by revelation*, as if it were wholly immersed in sleep ;

6. " Then the *sole* self-existing power, himself undiscerned, but making this world discernible, with five elements and other principles *of nature*, appeared with undiminished glory, *expanding his idea*, or dispelling the gloom.

7. " He, whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from

from eternity, even HE, the soul of all beings, whom no being can comprehend, shone forth in person.

8. "He, having willed to produce various beings from his own divine substance, first with a thought created the waters, and placed in them a productive seed :

9. "The seed became an egg bright as gold, blazing like the luminary with a thousand beams ; and in that egg he was born himself, in the form of BRAHMA', the great forefather of all spirits.

10. "The waters are called *nará*, because they were the production of NARA, or the spirit of GOD ; and, since they were his first *ayana*, or place of motion, he thence is named NARA'YANA, or moving on the waters.

11. "From THAT WHICH IS, the first cause, not the object of sense, existing every where in substance, not existing to our perception, without beginning or end, was produced the divine male, famed in all worlds under the appellation of BRAHMA'.

12. "In that egg the great power sat inactive a whole year of the Creator, at the close of which, by his thought alone, he caused the egg to divide itself ;

13. "And from its two divisions he framed the heavens above and the earth beneath : in the midst he placed the subtil ether, the eight regions, and the permanent receptacle of waters."

P. 26. "A *bráhmén*, beginning and ending a lecture on the *Véda*, must always pronounce to himself the syllable *óm* ; for, unless the syllable *óm* precede, his learning will slip away from him ; and unless it follow, nothing will be long retained."

P. 27. "BRAHMA' milked out, as it were, from the three *Védas*, the letter A, the letter U, and the letter M, which form by their coalition the trilateral monosyllable, together with three mysterious words, *bhur*, *bhuwah*, *swar*, or earth, sky, heaven :"

P. 28. "The act of repeating his holy name is ten times better than the appointed sacrifice ; an hundred times better when it is heard by no man ; and a thousand times better when it is purely mental :"

P. 29. "To a man contaminated by sensuality neither the *Védas*, nor liberality, nor sacrifices, nor strict observances, nor pious austerities, ever procure felicity."

P. 37. "He, whose discourse and heart are pure, and ever perfectly guarded, attains all the fruit arising from his complete course of studying the *Véda*.

"Let not a man be querulous even though in pain ; let him not injure another in deed or in thought ; let him not even utter a word, by which his fellow-creature may suffer uneasiness ; since that will obstruct his own progress to future beatitude."

P. 109. "Whatever act depends on another man, that act let him carefully shun ; but whatever depends on himself, to that let him studiously attend :

"ALL THAT DEPENDS ON ANOTHER, GIVES PAIN ; AND ALL THAT DEPENDS ON HIMSELF, GIVES PLEASURE ; let him know this to be in few words the definition of pleasure and pain.

112. "Denial of a future state; neglect of the scripture; and contempt of the deities, envy and hatred, vanity and pride, wrath and severity, let him at all times avoid."

P. 111. "Let a man continually take pleasure in truth, in justice, in laudable practices, and in purity; let him chastise those whom he may chastise in a legal mode; let him keep in subjection his speech, his arm, and his appetite:

"Wealth and pleasures, repugnant to law, let him shun; and even lawful acts, which may cause future pain, or be offensive to mankind.

"Let him not have nimble hands, restless feet, or voluble eyes; let him not be crooked in his ways; let him not be flippant in his speech, nor intelligent in doing mischief."

P. 114. "A WISE man should constantly discharge all the moral duties, though he perform not constantly the ceremonies of religion; since he falls low, if, while he performs ceremonial acts only, he discharge not his moral duties."

P. 119. "GIVING no pain to any creature, let him collect virtue by degrees, for the sake of acquiring a companion to the next world, as the white ant by degrees builds his nest;

"For, in his passage to the next world, neither his father, nor his mother, nor his wife, nor his son, nor his kinsmen, will remain in his company: his virtue alone will adhere to him.

"Single is each man born; single he dies; single he receives the reward of his good, and single the punishment of his evil deeds:

"When he leaves his corse, like a log or a lump of clay, on the ground, his kindred retire with averted faces; but his virtue accompanies his soul.

"Continually, therefore, by degrees, let him collect virtue, for the sake of securing an inseparable companion; since with virtue for his guide, he will traverse a gloom, how hard to be traversed!"

P. 128. "He, who injures animals, that are not injurious, from a wish to give himself pleasure, adds nothing to his own happiness, living or dead;

"While he, who gives no creature willingly the pain of confinement or death, but seeks the good of all *sentient beings*, enjoys bliss without end."

P. 151. "Delighted with meditating on the Supreme Spirit, sitting fixed in such meditation, without needing any thing earthly, without one sensual desire, without any companion but his own soul, let him live in this world seeking the bliss of the next."

P. 154. "Even three suppressions of breath, made according to the divine rule, accompanied with the triverbal phrase (*haurbhuvah savah*) and the trilateral syllable (*ómt*) may be considered as the highest devotion of a *bráhmén*."

P. 160. "A king, even though a child, must not be treated lightly, from an idea that he is a mere mortal: no; he is a powerful divinity, who appears in a human shape."

P. 173. "That king, who, through weakness of intellect, rashly

rashly oppresses his people, will, together with his family, be deprived both of kingdom and life:

"As by the loss of bodily sustenance, the lives of animated beings are destroyed, thus, by the distress of kingdoms, are destroyed even the lives of kings."

P. 190. "When justice, having been wounded by iniquity, approaches the court, and the judges extract not the dart, they also shall be wounded by it."

P. 191. "The only firm friend, who follows men even after death, is justice; all others are extinct with the body."

P. 201. "O friend to virtue, that supreme spirit, which thou believest one and the same with thyself, resides in thy bosom perpetually, and is an all-knowing inspector of thy goodness or of thy wickedness."

P. 255. "A wife, who drinks any spirituous liquors, who acts immorally, who shows hatred to her lord, who is incurably diseased, who is mischievous, who wastes his property, may at all times be superseded by another wife."

P. 258. "Let mutual fidelity continue till death:" this, in few words, may be considered as the supreme law between husband and wife.

P. 288. "Servile attendance on *bráhmens* learned in the *Véda*, chiefly on such as keep house and are famed for virtue, is of itself the highest duty of a *Súdra*, and leads him to future beatitude:

"Pure in body and mind, humbly serving the three higher classes, mild in speech, never arrogant, ever seeking refuge in *bráhmens* principally, he may attain the most eminent class in another transmigration."

P. 335. "He, who says hush or pish to a *bráhmen*, or thou to a *superiour*, must immediately bathe, eat nothing for the rest of the day, and appease him by clasping his feet with respectful salutation.

"For striking a *bráhmen* even with a blade of glass, or tying him by the neck with a cloth, or overpowering him in argument, and adding contemptuous words, the offender must soothe him by falling prostrate.

"An assaulter of a *bráhmen*, with intent to kill, shall remain in Hell a hundred years; for actually striking him with the like intent, a thousand:

"As many small pellets of dust as the blood of a *bráhmen* collects on the ground, for so many thousand years must the shedder of that blood be tormented in Hell."

P. 355. "With whatever disposition of mind a man shall perform in this life any act *religious or moral*, in a future body endowed with the same quality, shall he receive his retribution."

P. 356. "In the knowledge and adoration of one GOD, which the *Véda* teaches, all the rules of good conduct, before-mentioned in order, are fully comprised."

With the pure and sublime sentiments, interspersed through this code, are united many childish, superstitions, and burdensome

some institutions, for an account of which we must refer to the work.

L. M. S.

MEDICINE. SURGERY. MIDWIFERY.

ART. VIII. *Observations on Morbid Poisons, Phagedæna, and Cancer: containing a comparative View of the Theories of Dr. Swediaur, John Hunter, Messrs. Foot, Moore, and Bell, on the Laws of the Venereal Virus. And also some preliminary Remarks on the Language and Mode of Reasoning adopted by Medical Writers.* By Joseph Adams, of London, Surgeon. 8vo. 328 pages. Price 5s. in boards. Johnson. 1795.

THE utility or importance of practical investigations cannot be disputed. It is only by a minute examination and a nice appreciation of the accuracy and justness of medical theories and opinions that the science itself can be improved. Mr. A. is by no means badly qualified for this mode of inquiry. He seems to possess an acuteness of observation with a considerable closeness of reasoning; and the subject he has chosen certainly demanded no common exertion of these powers.

The nature of poisons is involved in uncertainty both from the want of a proper knowledge of their modes of action, and from the difficulty that attends their being subjected to the test of experiment.

Little more has indeed yet been accomplished than merely the marking of a few of their effects on the constitution. The laws by which they are governed in the production of these effects have been but very imperfectly ascertained.

We are chiefly indebted to the industry of Mr. Hunter for what has been fully discovered on the present curious and interesting subject. Much however still remains to be accomplished, but various obstacles beset the progress of the inquirer.—It is only morbid poisons that are examined in this publication.

How far the labours of Mr. A. may have tended to increase our knowledge of the nature of morbid poisons, and of the modes in which their effects are produced, we shall see as we proceed in the examination of his work.

The author sets out with some observations on the language and mode of reasoning generally employed by writers on medical subjects.

The inaccuracy and ambiguity of medical language have long been complained of by those who are anxious for the improvement of the art, and, from the great variety of instances which are here brought to our notice, even from authors of a late date and considerable respectability, it would seem, not without sufficient reason.

Mr. A. has handled this subject with considerable ability as far as he has gone; but he has by no means probed it to the bottom. The nature of his inquiry did not require so comprehensive an investigation as a full discussion of this matter would have demanded.

In respect to the definition of terms Mr. A. justly observes, (p. 5.) that 'the worst consequences arise when an undefined term not only conveys an imperfect idea, but so far leads the student from the object of his enquiries, as to make him fancy *that* explained, which has scarcely been described. If Sydenham relates the symptoms of a disease, who, that wishes for information, is not concerned when he arrives at the conclusion? If the same author begins to assign the causes of symptoms, who has patience to read of the ebullition of the blood, the concoction, digestion, and separation of the inflamed particles, &c. in the small pox--of the subtle matter of the plague, which being free from the grossness of the variolous matter, requires no previous digestion, nor any ebullition to procure it? If any apology were necessary for Sydenham, besides the ingenuousness with which he acknowledges his ignorance of the essence of the disease, it may be urged in his favor, that nothing ever diverted him from an accurate observation and description of every symptom as it occurred.'

Obscurity from this source is not confined however to authors of that date, it is equally observable in those of a more recent period. Mr. A. has shown it to exist in the writings of Cullen, Swediaur, Abernethy, Moore, Foot, and many others.

On the advantages that attend a more correct language and mode of reasoning, the observations of the author are judicious and interesting; they are not however altogether new. Lord Bacon has done so much on this subject, that little remained except the application of his excellent axioms.

P. 29. 'Readers,' says our author, 'incapable of ascertaining the validity of a first principle, readily give the writer credit for its truth; and when this is got over, all subsequent reasoning appears so demonstrative, as often to make us forget where we set off.'

'Nothing is more flattering to the vanity, or favourable to the indolence of the human mind, than that language which seems to teach us the result of a proposition, without the necessity of attending to the demonstration. For strange as it may seem, the more simple a proposition is, the greater difficulty oftentimes the mind feels in attending to its demonstration, or comprehending its solution. How many ages did men rest satisfied with what they fancied a solution of mercury rising in the Torricellian tube! The language of the schools was, "Nature abhors a vacuum. The *fuga vacui* is the cause of the suspension of the mercury." The fact itself, which ought to have been accounted for, was brought as a proof of the doctrine. Now though this *fuga vacui* was a mere hypothesis, while it passed current it was likely to be more popular than the true solution of the phenomenon, inasmuch as it saved the mind the trouble of thinking, and attending to those laws on which atmospheric pressure depend.'

After showing the danger of trusting to definition in physiological inquiries, and objecting to the method of reasoning by syllogism, Mr. A. judiciously concludes with Bacon, that 'it is necessary to recur to certain facts, their series and order, to reason by such induction as will meet every objection; and that the foundation of sci-

ence is to trace that law by which simple individual actions take place in individual bodies.'

We have here different instances of this plan, in which, says Mr. A. (P. 45.) 'I have endeavoured to show, how much advantage has been derived from pursuing Bacon's method in physiology. In pathology, which must be considered as a branch of the former, it would be difficult before our own times to find a single instance of the application of this mode of reasoning, except in such cases as depend on mere anatomical investigations. In all these it would be great injustice not to acknowledge the industry of the French; to whom, whatever may be said of the difficulty of giving credit to all their histories of cases, we certainly owe the foundation of practical surgery. Is it, that this conscious superiority renders them inattentive to the improvements of other nations, or that a Hunter has not yet appeared among them to show, that in enquiring into a disease, we are not to have recourse to definition and syllogism, but trace pure individual actions, and the law by which they are governed?'

The third chapter contains a considerable portion of interesting practical information. The author defines poisons to be 'substances which change the action of a part or of the whole constitution from a healthy to a diseased state.' They are animal, vegetable, or mineral. He divides the animal poisons into original and morbid. The former are the secretions of animals, the latter the effects of disease; these are therefore to be understood as morbid poisons, from their conveying a diseased action from one animal to another of the same, or a different species. This may take place either by vapour, contact, or wound. The first generally producing fever; but those which affect by contact or wound induce a local disease, which sometimes only extends itself by the diseased action being kept upon the part, but at others they affect different parts of the body by absorption. The hydrophobic poison is however an exception.

That the quantity of morbid poison applied, 'provided it be sufficient to produce the disease,' has no effect in either lessening or increasing its violence, is probably a conclusion too hastily made. The experiments of doctor Fordyce, and some other practitioners, would seem to lead us to a contrary opinion.

We have already met with many judicious observations on the necessity of adopting a more accurate and correct mode of expression in medical writings. In the following passage, however, the author himself appears to have fallen into the very error which he has so strenuously cautioned his readers to avoid.

P. 48.—'For a morbid poison to produce its full effect, the subject that receives it must be susceptible of the diseased action it occasions. The part to which it is applied, or the constitution must take on a disposition to the diseased action, and nothing must interfere to prevent the action taking place.

'The susceptibility depends on the constitution, or the state of it at the time the poison is applied.

'If the constitution is susceptible, the local disposition will take place on the application of the poison, and the action follow in a certain period. From this, as soon as matter is absorbed, the constitutional

situational disposition will follow; but the diseased *action* will not take place till a certain period, according to the laws of each individual poison.'

We are indeed told, that Mr. Hunter has called that state of the constitution, which takes place between the period of receiving the infection and what he terms the diseased action showing itself, a *disposition to take on the diseased action*. This does not however clear away the ambiguity, or afford a proof of very correct medical language.

The view which the author has taken of *yaws*, *syphilis*, and the *canadian* disease, is much too confined and imperfect. It however contains some good practical remarks. Mr. A. concludes (p. 62.) that 'in all these morbid poisons we find a disease communicated similar to the parent stock. But it appears as if the healthy secretions of one person may, under certain circumstances, be deleterious to another. Whether any of these poisons originated from such a cause, cannot now be determined; certain it is, that many of them are of recent date, which in some we can ascertain with tolerable accuracy. Though all of them may be communicated through the pores of the common cuticle, yet they are more readily conveyed where that membrane is either broken or particularly thin. It is well known that the cuticle is incapable of ulceration. This is proved in a variety of ways. When abscesses approach the surface, we see every part partake of the suppuration till they arrive at the cuticle, which is elongated into a bladder and bursts. When broken through, it is for the most part so thin as to be lost in the dressings, or whatever approaches the part. Where the cuticle is thicker, as in the palms and soles, this is much more obvious.'

The observation, that 'a thickened or hard edge and base are the true characteristics of the venereal ulcer or chancre,' is just, and deserves the particular notice of practitioners. Of the justness of the conclusions respecting the nipple cases some will probably have doubts.

Mr. A. here apprises the reader, that his 'attempt at classing (p. 86) anomalous morbid poisons by the local actions they produce must be very incomplete. The facts are few in number, and only imperfectly related. Many of them can only be traced in a single individual, so that we are unable to ascertain whether all the appearances are to be ascribed to the peculiarity of the constitution, or the laws of the poison. Those which were communicated are now extinct, and in such as were treated with mercury we cannot at present ascertain what part of the symptoms is to be ascribed to the disease, and what to the remedy. I trust, however, this arrangement will not be altogether useless, and that if it does not teach us always to ascertain what a disease is, we may at least learn what it is not.'

On the primary local actions of morbid poisons Mr. A. is not very full, but his remarks are pertinent, and the distinctions which he has made are drawn with judgment and discrimination.

In the fifth chapter, the author considers the method of cure, original and remedial, and the difference between primary and secondary local actions. On this important part of his inquiry, Mr. A. has displayed considerable knowledge and practical ability. Having
marked

marked with a great degree of accuracy and minuteness the laws by which the action of morbid poisons is governed, and the particular circumstances in which primary and secondary ulcers differ, &c. he proceeds to trace the operation of the remedies. After suggesting different practical directions, he concludes (p. 132) that 'mercury is a remedy we are justifiable in trying in all cases of ulceration, that resist common topical applications and restorative remedies, particularly if unattended with slough.

' That where ulceration is unattended with a callous edge and base, mercury should be exhibited with greater caution, and the mercurial salts for the most part preferred.

' That the secondary ulcers of some morbid poisons yield to less mercury than their primary ones.

' That in some instances, where mercury has been freely exhibited before the appearance of secondary ulcers, it has not prevented them. Yet in these same cases, when secondary ulcers have appeared, they have yielded to a much slighter mercurial irritation than was ineffectually raised to prevent them.

' That blotches or ulcers, which appear after the cure of secondary ulcers, seem in the manner in which they yield to mercury, to bear the same analogy to secondary ulcers, as secondary ones do to primary.

' And lastly, that if a primary ulcer, whether of the sloughing or true phagedæna, should at first refuse to yield to mercury, we may be justifiable in attempting it a second time with great caution, either when we conceive the disease kept up by habit, or so far familiarized to the constitution, that the novelty of the mercurial stimulus may be sufficient to excite a new action, however temporary.'

The local and constitutional effects of this remedy, and the diseases it produces, are examined in this part of the volume, but we do not find that Mr. A. has advanced any thing new on this part of his subject.

In the conclusion of the sixth chapter the author has ventured to propose some conjectures concerning the origin of some of the morbid poisons. These however rather display the ingenuity of the writer than extend the limits of our knowledge. Indeed he thinks it 'much more to the purpose to direct our attention to the laws by which every poison is governed, till an accumulation of facts shall enable us to form rational conclusions.'

In the seventh chapter, Mr. A. very properly endeavours to mark with greater accuracy and distinctness the particular circumstances which distinguish the true cancer from other complaints that have a resemblance to it. The author's remarks on this subject are extremely interesting to the practical surgeon.

As it is important to direct the views of practitioners to some particular point, we shall insert the queries that Mr. A. has very modestly suggested to those who may be particularly engaged in inquiries concerning this disease.

§. 183.—' First, Is the simple hydatid the first form of carcinoma?

' Secondly, Is there any difference between abdominal and carcinomatous hydatids, except in the slow progress of the latter, the number of their tunics, and the contents of some of them?

‘ Thirdly, Are carcinomatous hydatids, like those of the abdomen, divisible into such as multiply within a cyst, and such as multiply without any circumscribed cavity to confine them ?

‘ Fourthly, Does the permanent success of the operation for carcinoma depend on the hydatids being confined within one common cyst; in consequence of which, when the tumour is removed, no hydatids can be left imperceptible to the eye, but whose subsequent growth and multiplication may perpetuate the disease ?

‘ Fifthly, Where no operation is performed, is the period of the patient’s existence to be estimated by the magnitude of individual hydatids, and the rapidity of their growth ?

‘ Sixthly, Have these hydatids a life independent of the subject in which they grow, excepting as parasites ?

‘ Seventhly, If so, should the means of cure, where an operation is not submitted to, be directed to the extinction of that life, with as little injury as possible to the patient’s health ?

‘ Eighthly, If hydatids possess the principle of vitality during their transparent state, and their opacity is the effect of the loss of that principle, would they not in the latter stage stimulate the parts in which they are situated to suppuration, as we find the case with the guinea-worm when dead ?

‘ Ninthly, Would not this suppuration prove the destruction of all the neighbouring hydatids ? or should carcinomatous hydatids produce absorption of the internal coat of the pylorus or cardia, as they do of the liver and spleen, so as to find their way into the cavity of the stomach, would not this be equally destructive to them ?

‘ Tenthly, May not the fungus generated between the hydatids and the surface of the skin, or towards the cavity of the stomach, be for the purpose of preventing suppuration in one instance, and absorption in the other ?’

In the last chapter, which occupies a very considerable space, the author is employed in presenting a comparative view of the theories of Simmons, Swediaur, Hunter, Foot, Moore, and Bell, on the laws of the venereal virus. In estimating the importance of the different opinions of these writers, Mr. A. has shown much ingenuity and acuteness of remark. In some instances however there seems to be a severity of language made use of, which the nature of the examination did not by any means require. The anxiety of the author to vindicate the high claims of Mr. John Hunter, for which purpose indeed the work appears to have been chiefly undertaken, has evidently hurried him into this indecent heat of expression. We were therefore glad to meet with a proper becoming apology in the conclusion of this part of the work.

In an appendix, Mr. A. has inserted a few cases in order to show ‘ the difference between the manner in which parts heal after a loss of substance from a morbid poison and any other cause.’

Before we take leave of a work which has afforded us both amusement and information, we shall just observe, that the author is generally pretty correct in his language, in some instances he has incautiously fallen into the habit of using such common and vulgar phrases, as ‘ in the venereal,’ ‘ infected with a venereal,’ &c. The work is, however, on the whole, not inelegantly written. The reader

reader will also find it clear and intelligible, and to contain a large portion of that kind of knowledge, which is particularly useful to the practical inquirer.

ART. IX. *A Guide to Health; being Cautions and Directions in the Treatment of Diseases. Designed chiefly for the Use of Students.* By the Rev. Joseph Townsend, Rector of Pewsey, Author of the Physician's Vade Mecum, and of a Journey through Spain. 8vo. 400 pages. Price 6s. in boards. Cox. 1795.

THE author of the work before us appears by no means confined to the cultivation of any particular department of knowledge; he directs his views to various branches, and unfolds with equal facility the peculiarities of a country, or the intricacies of a science. We have already accompanied him as a traveller, attended to his observations and arrangements as a nosologist, and here again meet him as a practical physician. He trusts, that the present performance 'will assist the student in his pursuit of the science of medicine, teach him by *methodical arrangement*, to distinguish with certainty, and by *rational indications*, not only to form his plans, but to pursue them with some confidence.'

From the labours of nosologists we do not expect probably so much as Mr. Townsend. Nosology is yet in a state of great imperfection, and we are fearful, that it has too frequently tended to confuse rather than enlighten the practitioner. Whatever the author may hope from 'methodical arrangements' and 'rational indications,' it is only, in our opinion, from a *stock* of experience, that the physician can acquire a proper knowledge of the cure of disease.

After this, we are informed, that the author's practical observations have been derived from his own experience, from conversation with the ablest physicians in Britain, France, and Spain, and from the most approved authors.

Mr. T. very feelingly laments the want of a translation of doctor Cullen's nosology, for the benefit of *country apothecaries*; he, however, kindly takes care to remedy the inconvenience, by the recommendation of his own work, 'in which they may learn to distinguish not only *diseases* but their *causes*.' *The country clergy*, we are also told, may derive advantage from these researches, as 'from a moderate application to his work,' the author assures them, 'they may have the *comfort* not only of attempting to relieve distress, but of seeing clearly the extent of their ability both to distinguish and to cure diseases.'—The author has likewise given most of his prescriptions in english, that 'families of small fortune, in cases of *emergency* and *despair*, may not be wholly destitute of help.'

So much we collect from the author's preface; the work itself may therefore now be examined. In the arrangement and method of classing the diseases, the writer has pretty nearly copied the nosology of Cullen, the principal deviations being in the illustrations of their nature, by means of cases, with remarks and observations upon them. These, indeed, seem to form the most material difference between the attempts of our author, and those of other compilers of systems of medical practice; and it is a difference in which there is an importance that renders

renders the "Guide to Health," a work of more utility than the generality of those that have been produced with a similar intention.

With doctor Cullen the author divides diseases into four classes, or into febrile, nervous, cachectic, and local.

There are some remarks of the author respecting fever, that deserve to be noticed. Heat and cold are powers that are constantly operating in its production; the changes which they produce on the human body are therefore properly considered in this part of the work, and though it has no particular novelty in it, it may be of use to the student, for whom, indeed, the publication is principally designed.—The observations on antimonial remedies are not equally useful, and those on the peruvian bark, and vegetable astringents, are not of more value. It is by no means safe to draw conclusions from remote analogies, though it has been much the custom among medical writers. The action of bark upon the dead fever of a hide in a tan-pit has not, in our apprehension, the least resemblance to that of the same substance, when taken into the stomach of a living animal. With respect to the use of oak bark in the cure of intermittents, we have some reason to doubt the accuracy of the author's conclusion, that it 'has been given with efficacy equal to that of the cinchona.' On this point, we could have wished that he had brought forward his proofs.

In the author's observations on the use of opium, camphor, and ether, we do not meet with any new idea, he has briefly gone over the old ground. On light and heat he is more interesting, but the remarks are too confined; much more is necessary on a subject of such importance. The reflections on respiration and vital air are in many respects useful, though some of the author's suggestions stand in need of the further aid of experiments. On digestion, the observations of our author are certainly entitled to no particular attention on the score of novelty. The principal facts respecting this curious process, are however detailed with sufficient perspicuity, and the author has evidently not forgotten the doctrines that he imbibed under his able preceptor, doctor Cullen.

We pass over the trifling remarks concerning the respiration of hydrogen air, to those on stimulants and the pulse. We do not however, think with Mr. T. that the pulse, in any case, is so very exact a 'thermometer,' or so safe a guide as he would wish us to believe it to be. In many cases, we know, that it cannot be trusted to with any degree of certainty. By these observations, we do not, however, mean, that the physician should altogether neglect it, but other circumstances should be equally attended to.

On the proximate cause of fever we agree with the author, that the doctrines of *lentor* and *morbific matter* have now departed; and that it would also seem as if that of 'atony and spasm' would not long survive them. At least, Mr. T. has on this occasion ventured to forsake 'the footsteps of his master,' and propose a *new* proximate cause of fever, 'the morbidly increased irritability of the heart and arteries.' If it be inquired, which it most probably will, what is the cause of this 'increased irritability of the heart and arteries?' the author does not 'hesitate to offer another conjecture,' which 'has been deeply impressed upon his mind for thirty years.' This is, 'that the increased irritability of the heart and arteries, in fever, arises from the consent of parts, and the stimulus of acrid bile, indigested food, viscid

viscid and corrupted mucus, worms, virus, and other stimuli in the stomach and first passages.' Thus we have a series of effects operating as the proximate cause of fever. How far this idea of the cause of fever may be preferable to that of other writers on the same subject, we shall not take upon us to determine; but it appears to have something of theory about it, which is to suit the 'evacuant and antiseptic plan of cure.'

The case by which Mr. T. has chosen to illustrate his idea of fever, put us in mind of the astonishing cures performed by doctor Brown. We shall present our readers with the concluding part of it, as the whole is much too long for insertion. P. 41.

'Tuesday, September the 24th, being the TWENTIETH DAY of the disease, at five in the morning the pulse was fluttering, and so rapid as not to be counted; and the patient feeling himself sinking into the arms of death, begged with eagerness for wine.

'Two full glasses of Madeira were given him with good effect. At seven he began to sink again; no moisture was any where perceptible; and he was seized with vomiting; but warm wine and water soon gave relief.

'At ten his countenance was sunk and black; yet his lower extremities were warm. His urine was pale, and its flow considerable.—Plenty of Madeira wine was given; and his pulse by degrees became soft, though feeble, and not more than 80 in a minute.

'At twelve his bearing was perfectly restored; light, from being more tolerable, ceased to be offensive; his tongue was clean; breathing free; skin moist; pulse 78, soft, full, regular. He slept profoundly and almost incessantly, excepting when a keen sense of hunger compelled him to ask for food.

'During the day he took much Madeira wine, and nourishment, by which the pulse diminished in the number, but increased continually in the strength of its vibrations.

'Wednesday 25th, HE WAS FREE FROM FEVER, and nothing now remained but hysteric affections.'

The practical reader will most probably agree with us, in considering this as a very lucky recovery.

In a work of this kind it is impossible to examine with equal minuteness all the different articles; we have been more full on the observations on fever, because it is a disease frequently occurring, and which is yet perhaps but imperfectly understood.

In order, however, to do justice to the author's labours, we shall extract two passages, one of which will furnish the reader with an idea of the manner in which the work is executed, and the other afford a specimen of the author's mode of reasoning.

The *cynanche trachealis*, or croup, is thus considered. P. 102.

'The pathognomic symptoms are, respiration difficult; cough stridulous and loud; no apparent tumour in the fauces.

'There cannot remain a doubt, that this species of cynanche, so fatal to young children, is inflammatory; and that the membrane, which covers the trachea, is concreted mucus.

'I have met with it in Scotland, and seen it treated with success; but I never observed a single instance of it in the vale of Pewsey.

'In Dr. Hunter's museum you may see a beautiful specimen of this membrane; which evidently covered the upper part of the trachea, and

and extended into its ramifications, so as to merit the appellation, which Dr. Michaelis has given it, of *polyposa*.

‘The seat of the disease appears to be the mucous membrane, which produces a kind of exudation, similar to that which we observe on the surface of inflamed viscera.

‘The method of cure which hitherto has been found most effectual, has been that first recommended by Dr. Home. Copious bleeding and emetics, with a large blister applied as near as possible to the part affected, followed by every part of the antiphlogistic regimen.—But Dr. Thornton has lately discovered a more expeditious method of checking the inflammation by the inspiration of *azotic air*.

‘Mrs. Tovey, of Charles-street, Tottenham-court Road, having lost one child in this sonorous and terrific disorder, anxiously brought her only remaining boy to Dr. Thornton for his advice. He immediately made the child inhale the *azotic air* with a proportion of common air, and the father and mother were surprised, when they observed that the hands, which were before “*parching hot*,” soon felt “*cold*” to the touch; the pulse was rendered 20 beats less in a minute; the child no longer coughed as through a brazen trumpet, the fever seemed smothered, and the formation of the fatal membrane was prevented.’

On habits, we have the following remarks. P. 341.

‘I have formerly remarked, when treating of intermittents, that nature is fond of habits.

‘The propensity to acquire habits and to act from them, when the original incentive has long since ceased, is peculiarly the property of animals.

‘This general law of the animal œconomy, although sometimes the source of evil, is productive of much good.

‘The generous steed, once set in motion, no longer needs the whip and spur, nor yet the curb, unless it be to make a change, and either to quicken or retard his motions. And the rider himself, if he has been accustomed to travel on one road, may wholly occupy his mind about a thousand speculations, or, with intensity of thought, pursue one continued series of ideas; and yet, although he may often change his direction, never wander from his way.

‘Innumerable actions, needful to the well being of the animal, are performed by *habit* without the least attention at the time.

‘*Habits have respect to place*. All animals have their haunts and home bush.

‘Their first object of pursuit is food, and with regard to this they have all their haunts.

‘The sportsman knows where to look for the covey of partridges to-day, which yesterday he moved, whilst they were feeding in the stubble; and we have great reason to believe, that even birds of passage return annually to their accustomed spot.

‘The next object of pursuit to animals is some safe retreat, in which they may quietly repose, some hiding place in which to sleep.

‘In the choice of a sequestered spot, it is accident which first determines them; but the choice once made, they habitually return to it, unless fear, or some motive more powerful than habit, determines them to change it.

‘When they are to pass from their place of rest in search of food, the choice of a path is not a matter of indifference, but it is influenced by

by habit. If one of the same species has passed before them, they follow in his steps, and having once passed unmolested in this path they *tenaciously* adhere to it.

* Hence it is, that on the open down you may distinctly trace the track of different tribes.

* Hares have their track, with which the poacher is well acquainted, for it is here he fixes up his snare. Sheep and horses have each their peculiar track; and it is well known that men will tread where men have trod before, insomuch that if a drunken clown makes a crooked path over a new ploughed field, the next who follows will inadvertently trace his footsteps; and, having once passed by a given track, men habitually resort to it again.

* I have frequently remarked the force of habit in large companies, who dine together at a public table, for every man, even without intending it, returns to the same seat he occupied the day before.

* And in a farmer's stable, or in his shed, his horses and his cows pertinaciously retain each one its peculiar place; and should it be occupied by some impertinent intruder, this will be a sufficient subject of contention.

* Dogs, in a peculiar manner, feel the force of habit respecting the spots they have fixed upon for their evacuations.

* In their friendships animals are governed by the force of habit, for any two which meet accidentally, at a time and place distant from that in which they accidentally met before, are attached to each other, and, supposing them not to be restrained by some more powerful influence, will immediately become associates.

* If two horses, strangers to each other, travel together to a fair, although they should have formed an acquaintance only for ten minutes, they will find each other out among a thousand others, and will quickly come together.

* *Habits have respect to time.* Whatever habits we have formed, with regard to the times of feeding, will have a powerful influence on the appetite for food.

* The savage, who lives by hunting, may fast many days, and then feed voraciously, without suffering either by inanition or repletion; but they who, in civilized society, have acquired the habit of feeding five times every day, cannot pass one meal, nor without impatience wait five minutes beyond the usual time of eating.

* In both, the appetite for food and the powers of digestion depend on habit.

* In case of great mental excitement, men may continue many days without repose; but, if they have acquired the habit of sleeping at a certain hour and for a certain length of time, sleepiness at that hour will return, and at the accustomed hours they will awake from sleep.

* Both the desire for sleep and the disposition to awake may, by habit, become as regular as the rising and the setting of the sun.

* The same may be said of evacuations. I had a nurse for my children, who was so perfectly satisfied of this, that she governed all their motions by the clock, and in their earliest infancy taught them the vast influence of habit.

* Every part of the system is under the influence of habit, and even the mind itself is not exempt from it. Hence, as Mr. Locke has taught

taught us, arise association of ideas, associated actions, and association between actions and ideas.

• Some associated motions are governed by the will, as in playing the violin or flute, and the arts of turning, of spinning, and of weaving. Others are occasionally under the guidance of the will; yet, in case of violent stimuli, they are not to be restrained, as happens sometimes in the expulsion of the fæces and the urine.

• Motions are easily associated if they serve the purposes of life; but not if they go counter to natural combinations, as when the silver-smith, for the first time, attempts to inspire by his nostrils whilst he is blowing through his lips.

• Yet by frequent repetition the habit is obtained, and the consent of parts is effectually established.

• One combination is so perfectly unnatural, that no one has yet been able to describe at the same time two circles in opposite directions, one with his foot, the other with his hand.

• Some associated motions, although at first either voluntary or accidental, become at last wholly independent of volition.

• Thus it is, that by habit we acquire *tricks*.

• Other associated motions are from the beginning independent of the will, such as the vital motions and those which are established by disease.

On some complaints Mr. T. is by no means sufficiently copious; this is particularly the case in the croup, the example which we have presented to the reader: in others he has not always availed himself of what has been done; an instance of which may be met with in *hydrocephalus internus*, where the author has entirely omitted the valuable observations of Dr. Rush.

But notwithstanding these omissions, the "Guide to Health" may be perused with considerable advantage by the student, and the young practitioner will find it an useful assistant in refreshing his memory and directing his judgment.

In his practice, the author has generally adhered pretty closely to the principles of his preceptor Dr. Cullen; he has however, not unfrequently availed himself of the improvements introduced by Dr. Brown, and those which have still more recently been brought to light by the practice of the pneumatics, of whom, indeed, he seems to be a strenuous supporter. As a popular book, or a work calculated to supply the unprofessional reader with medical information, it cannot by any means be considered as valuable; it is by much too systematical.

ART. X. *The Evidence of the superior Efficacy of the Cinchona Flava, or Yellow Peruvian Bark: an Essay, in which the correspondent Preparations of the three Peruvian Barks most generally known are compared; and in which the Yellow is proved to excel the Pale and the Red, by that Evidence which is proper to Materia Medica.* By Walter Vaughan, M. D. Licentiate of the Royal College of Physicians, London; Physician at Rochester. To which is prefixed, *A Letter to the Author, from Doctor William Saunders, F. R. S. and Senior Physician to Guy's Hospital.* 8vo. 66 pages. Price 1s. 6d. Johnson. 1795.

THERE is probably but one method of fairly judging of the utility of a new remedy, and that is by our experience of it's effects. The substance,

substance, which is the subject of the present pamphlet, has, however, probably been submitted too short a time to the attention of the medical practitioners of this country, to admit of a full decision respecting its medical virtues, on the above ground. It has been the lot of many articles of this kind to be highly extolled for a time, and afterwards to sink into neglect and even contempt: How far this may prove the case with the yellow bark we cannot, from the evidence before us, draw any satisfactory conclusion.

Doctor Vaughan is, however, a very strenuous advocate for the superiority of this bark over those that have been commonly in use; but the portion of *new* information by which he endeavours to support its claims is indeed but very small. It is not to be hastily concluded, that, because it has been found more serviceable than other barks in the author's own case and a few other instances, it must be generally useful. We do not, however, wish to lessen its importance as an useful remedy; but merely to put the practitioner on his guard against the fascinating influence of novelty.

The subject of the pamphlet before us is preceded by a letter from doctor Saunders to the author, containing some observations on the comparative excellence of this and the other species of peruvian bark usually employed in medicine. In this letter we are told, by the doctor, that the experiments which he made on the other peruvian barks had led him to form a favourable opinion of the *yellow bark* soon after its introduction.

Letter, p. vii. 'It was accordingly tried,' says he, 'at Guy's Hospital in the presence of a numerous class of students: and the patients, to whom it was administered, being made the subject of clinical lectures, the greatest attention was of course paid to them, to mark the progress of the disease, and the effect of the yellow bark. Experiments so openly and fairly performed, must always carry conviction with them; and I believe no experiments ever carried greater conviction than those alluded to. I do not hesitate then to declare, from my experience in the hospital, that the yellow bark possesses all the virtues of the red, and that it has the advantage over it in all those respects which you have noticed.'

He also observes, that his colleagues and himself *now* only employ the yellow bark, having found 'the other peruvian barks too inefficacious to be relied on.' On *one* of them, however, the doctor *formerly* not only relied, but praised as much as the *yellow* at present.

We come now to the author, whose intentions in the present publication may be pretty fully collected from the following passage.

Introduction, p. 1. 'My design,' says he, 'is to prove, in a familiar way, that a new remedy is discovered, certainly superior, as to the virtues commonly attributed to the pale bark and the red; and, which is also to be rejoiced at, possessing virtues which none of the writers on these barks ever assigned to them. And, that the reader may fully be convinced of this, I shall begin by showing him the nature of the evidence proper to materia medica, and by enumerating the principal reasons for the disrepute into which the pale bark and the red have lately fallen.'

The doctor is properly severe concerning the *adulterations* that are constantly practised by dishonest druggists. Indeed it is almost impossible for any man, possessed of common honesty, to contemplate their
nefarious

nefarious practices without feeling the utmost indignation. A college is indeed established for the regulation and admission of proper practitioners; but quacks and unprincipled drug-merchants are permitted to vend their *fabricated* poisons with impunity.

After making a few preliminary observations on the kind of evidence to be admitted on this subject, doctor V. comes to the proofs of the efficacy of this remedy. The first instance in which this new article of the materia medica seems to have displayed to the author its superior power was in an intermittent fever with which he was himself attacked. He certainly could not have produced a more satisfactory proof, so far as one case can go, but a great many such proofs are necessary in order to establish the general utility of a new remedy. He has, however, as he afterwards tells us, since prescribed no other than the yellow bark, in cases where the *pale* or the *red* might have been given; 'I declare,' says he, 'the result of my experience, and the dictate of my conviction, that I never before met with a safer, pleasanter, and more effectual remedy for fevers, and the other diseases in which I should have prescribed the pale bark or the red.'

The author's historical details respecting the yellow bark are short, contain very little of what can be properly called *new* matter, and are chiefly drawn up from Dr. Relph's inquiry. The accounts concerning the discovery of this bark are more curious than useful.

On the sensible qualities of the yellow bark the doctor is equally concise, and his observations have no greater claims to originality.

In the third section, which treats of the medicinal virtues of the different species of peruvian bark that have been generally in use, and particularly of the yellow bark, the author is much more full, and his remarks have more novelty and importance. His reasoning on the *modus operandi* of these substances is not only ingenious, but probably supported by fact. He denies the *astringent* or *tanning* power of remedies of this nature, on the living system; but strongly contends that they possess a tonic virtue, though he has by no means explained the manner in which this effect is produced.

On the different powers of the different preparations of the yellow bark the author has adduced nothing that deserves particular attention. He seems to prefer the forms of extract and cold infusion. The author's observations on the use of this new remedy in different diseases are too brief to be of much utility to the practitioner. In the conclusion we have the testimony of the author's medical friends in favour of the superiour efficacy of this species of bark over those that have been generally employed in medical practice.

ART. XI. *Hints respecting the Chlorosis of Boarding Schools.* By the Author of *Hints respecting the Distresses of the Poor.* 8vo. 31 pages. Price 1s. Dilly.

In these hints we neither meet with novelty of remark nor utility of practical regulation. The observations on the conduct and management of children in boarding schools are indeed extremely trite and hackneyed. The subjects to which this writer has chiefly turned his attention in the present pamphlet are exercise, diet, and dress. On the last the fleeting changes of fashion have however obviated almost the whole of what is here objected to; and on the other topics he has communicated nothing but what must be well known

to those who are engaged in the tedious, though useful, employment of instructing youth.

ART. XII. *Formulae Medicamentorum selectæ.* By the Author of Maniacal Observations. 12mo. 58 pages. Pr. 1s. 6d. Murray. 1795.

JUDICIOUS *formulae* are unquestionably useful to the young practitioner. The present collection of prescriptions is by no means an indifferent one; the author has not however been always attentive to the elegance of composition, in some instances he has sacrificed neatness and simplicity, in order to bring together a great variety of ingredients. Examples of this kind may be seen under the heads *menagoga* and *neurotica* as well as several others.

Of the nature of the author's labours, and the reasons that induced him to undertake them, the reader may judge from the following passage.

Pref. P. I.—‘ Since the reformation of the London Pharmacopeia, no regular *formulae* have been published. One, indeed, intitled, “ A New Collection of Medical Prescriptions,” by an anonymous member of the college of physicians, has been for some time extant; and a most excellent collection it is—but the *forms* are given in english; and the most mischievous consequences must often ensue from a work of that sort in the hands of illiterate dabblers in physic; for every one must be sensible, that in many diseases of the eruptive kind, and particularly in the small pox, the operation of symptoms often so suddenly and diametrically varies, as to render the plan to be pursued one hour, certain destruction the next. The plea generally urged for these publications is, that the poor are furnished with remedies where medical advice is not to be obtained: but the very reverse is the fact; because, the greater the ignorance, the more certain the mischief. These reasons have prompted me to the present undertaking. I have been at considerable pains to select and new-model the *formulae* of the most eminent physicians of this, and the last century: and have subjoined such of my own, as in the course of some years practice, I have found to be most efficacious.’

ART. XIII. *The Duties of a Regimental Surgeon considered: with Observations on his general Qualifications; and Hints relative to a more respectable Practice, and better Regulation of that Department. Wherein are interspersed many Medical Anecdotes, and Subjects discussed, equally interesting to every Practitioner.* By R. Hamilton, M. D. of the Royal College of Physicians, London; Member of the Medical and Physical Societies of Edinburgh; and of the Medical Society of London. The second Edition, with Additions and Corrections. 2 Vols. 8vo. 712 pages. Price 12s. Longman. 1796.

Of the general importance of publications of this kind, and of the utility and execution of the first edition of the present work, we have already given a full account in the third volume of our review, page 314. We have now to notice the second edition, in which the author appears to have made some necessary alterations and improvements. We could however have wished, that he had paid more attention to the hints and observations that we made on the former edition, as by a judicious application of the pruning knife he would have rendered some
of

of his details more interesting, and the whole of his work more convenient and useful.—We must, however, still recommend it as by far the best book we have upon the subject.

On what has been done, in preparing this new edition for the press, we shall let the author speak for himself.

Advertisement, p. xvii. ‘I have,’ says he, ‘made various additions, which I hope will be found of some importance: these would have been still more numerous had my health at that time permitted. I trust however it will be found that nothing material for the young army surgeon’s consideration is omitted; and that there are several things also which the veteran in army practice need not disdain to peruse. In some parts I may appear prolix, and thus have rendered my observations less interesting to the lovers of elegant composition. But I had rather be minute than defective; and I hope in this I shall escape the reader’s censure, when he perceives it is the young and inexperienced in military medical duties that my work is principally calculated to instruct.’

‘Among other additions I have given a description of a *tournequette* lately improved, and brought into use. It may be, perhaps, more known and its application more common than I am aware of; there can be no harm, however, in laying it before the reader; he that is acquainted with it may pass over this part of my subject: and such as have not before seen this instrument, will doubtless think it proper to provide themselves with it, and recommend them, as I have ventured to do, as a part of a soldier’s accoutrements on actual service. I am of opinion regimental practice is capable of great improvement; but much cannot be done unless government holds out better encouragement to those engaged in this line.—The time, it is to be hoped, is not far distant when men in power will turn their attention to this subject, and while they demand a strict performance of the duties of the office, will think it necessary to place the office itself in a more respectable point of view.’

We wish that the author may not be disappointed in his expectations. We are however afraid, that the period of useful reform is not yet arrived.

ART. XIV. *Hints respecting Human Dissections.* 8vo. 27 pages.
Price 1s. Darton. 1795.

THE author of this pamphlet, after speaking of the dignity and utility of the medical art, observes, that, to support this dignified character of usefulness, various branches of science must be cultivated, and particularly that of anatomy, which implies a knowledge of the constituent parts of the human body, and of its essential functions. No dissection of brute animals, he contends, can convey this information, because man differs in his organization from every other animal, therefore anatomical knowledge is essential to medical science.

P. 10. ‘This fact,’ says he, ‘is indubitably established in the mind of every enlightened man: nevertheless, in the present year, a bill, entitled *the Dead Body Bill*, was brought into parliament, and supported by some of its members; calculated to augment the impediments to anatomical knowledge, by increasing fines and penalties on procuring dead bodies! By a perversion of language, this barbarous,

because unscientific bill, was supported under a plea of humanity!—as if it were inhuman to acquire that knowledge which enables one man to remove or mitigate the miseries of another!

‘Could this knowledge be annihilated by fines and penalties, what would be the consequence to one of these senators, were he accidentally to break a leg, or fracture the skull? In his anguish, would he not regret the want of that knowledge he had contributed to prevent or impede?’

‘Or, were an affectionate wife, perhaps not formed so favourably for parturition as most of her sex, in her agony, to demand the aid of experience—humanity, weeping over human woe, must turn aside her dejected countenance; for perish must the miserable object under the hand of ignorance.’

‘Not in these instances alone, but in every step of life, from childhood to old age, the knowledge of anatomy is essential to human comfort; and to prevent the acquisition of this knowledge, is an act of inhumanity: it is a *felo de se* of individual felicity.’

‘In a political view it would certainly be improvident, as the student of the healing art would hence be compelled to travel to a foreign country, to acquire that knowledge which is denied him in his own; and probably France would again become the centre of surgical knowledge, if not of medical science.’

Should this curious bill ever pass into a law, he suggests, that a society to counteract the difficulty of procuring subjects for dissection, should be instituted, ‘the members of which should engage that each should be dissected on decease.’ The faculty being particularly interested, he thinks, this ‘society should be first formed among themselves.’

‘From the care taken of dead bodies, and the pomp adopted to convey them, food for worms,’ one might suppose, says he, ‘that they were imagined to rise identically again, and inherit immortality.’ It must, however, be evident to ‘superficial observation, that the body is compounded of perishable elements, of those substances which it daily takes in for its nourishment, and that, therefore, it would be as rational to consecrate a dead cow, or calf, or any other food on which the body had lived, and by which it had grown.’

P. 14. ‘To refine on this idea,’ continues he, ‘it would become an investigation of the physiologist, rather than of the undertaker or herald, to give to the deceased the proper funeral accompaniments. Thus, to an alderman or common councilman, might be added a turbot or a turtle, or perhaps a furloin: to a fine lady we should select chicks and syllabubs; and so on *ad infinitum*, agreeably to previous habit, constitution, or rank; and, doubtless, each of these are as likely for returning life, as their quondam masters and mistresses who had fed on them.’

‘Although this might be attended with a revolution in heraldry and church-history, it would have one good effect on the spectator among the tombs, as he might immediately recognize the rank and character of the deceased by the emblematic *insignia*, and thereby even ascertain the causes of death. On a tomb with a fluttering dove might be suggested, that within reposed a tender love-sick maid: by another, crested with horns, he might be excited to pity or ridicule some unfortunate husband;

husband ; and, under a calapash and calapee, might lie dormant an east india director, or even a member of the board of controul."

In this manner the writer censures the officious zeal of those who needlessly endeavour to obstruct improvements in anatomical knowledge.

ART. xv. *Domestic Midwife, or the best Means of preventing Danger in Child-Birth.* By Margaret Stephen, Teacher of Midwifery to Females, No. 42, Ely Place, Holborn. 12mo. 107 pages. Pr. 1s. 6d. Fores. 1795.

We have already noticed the exertions of different female writers on various interesting departments of literature, and we have here a lady presenting us with her *researches* on the science of midwifery. We should, however, have examined the labours of this good woman with much more pleasure, as we are by no means disposed to damp the efforts of the female pen, if she had conducted her inquiries with that diffidence and modesty which peculiarly distinguish the feminine character. But we cannot countenance illiberality, even in a lady, or do we think it the province of Mrs. S. to have poured out a torrent of invective against male practitioners, and their being employed in the business of midwifery. If, as she insinuates, there be some 'perfect twigs of the obstetric profession,' who are not only wretchedly ignorant, but unprincipled and illiberal, their blunders, and improper conduct must unquestionably soon expose them to merited contempt. We have had reason to know, however, that there are many obstetric, as well as medical practitioners, who would much rather conceal than expose the mistakes of even a midwife, should she have committed any.

With regard to the propriety of employing female practitioners in preference to male, we have no difficulty in agreeing with Mrs. S., provided they be equally well informed, and we cannot see any sufficient reason why they should not, if they apply with proper attention.

Of the directions that are contained in the present pamphlet we can say nothing, but that they are given in a simple and clear manner.

Mrs. S. is, we have no doubt, a good and experienced practitioner; but how far she may be capable of teaching the principles of the obstetric art, we shall not take upon us to decide.

A. R.

BIOGRAPHY.

ART. xvi. *The Life of the Rev. John Wesley, M. A. some Time Fellow of Lincoln-college, Oxford. Collected from his private Papers and printed Works; and written at the Request of his Executors. To which is prefixed, some Account of his Ancestors and Relations: with the Life of the Rev. Charles Wesley, A. M. collected from his private Journal, and never before published. The Whole forming a History of Methodism, in which the Principles and Economy of the Methodists are unfolded.* By John Whitehead, M. D. Author of the Discourse delivered at Mr. Wesley's Funeral.

neral. Volume the Second. 8vo. 508 pages. Price 7s. in boards. Knight and Son. 1796.

AFTER an interval of about three years, appears Dr. Whitehead's second volume of the lives of John and Charles Wesley. Of the first volume, as far as concerned the life of Charles Wesley, an account was given in our Review, vol. xvii, p. 381, &c. The present volume resumes the life of John Wesley, from the year 1735, when he went over to America. The narrative contains an account, in regular series, of Mr. W.'s indefatigable labours, and of the progress of methodism, authenticated and illustrated by a great number of extracts from Mr. W.'s public writings and private papers, from the minutes of the conferences, and other sources. The work is a full memoir of the life of a man, who, during the greater part of the present century, enjoyed a more extensive popularity than any other man living, and who, in the midst of all the peculiarities of the sect of which he was the father, is certainly entitled to an honourable place in the tablet of merit, as a great reformer.—At the same time, the work conveys a more distinct and complete view of the principles of the methodists, and of their internal discipline and economy, than had before appeared, and is well adapted to furnish the future historian with large materials for a very important chapter in the ecclesiastical history of the eighteenth century. The writer being an admirer, and a follower of Mr. W., it will of course be expected, that the affairs of the methodists, and the conduct of their founder, should be placed in the most favourable light, and that the work should be considerably tinged with the spirit and language of the sect. The narrative, however, bears the marks of accuracy and fidelity; and though, as a piece of biographical writing, the performance may be less pleasing than Mr. Hampson's life of John W., (for an account of which see Rev. vol. X, p. 41), as a record of facts respecting a religious body, which has for many years past, materially affected the state of opinions and morals in this kingdom, it is of great value. Having, in our account of the work last referred to, laid before our readers several particulars relative to the principal subject of these memoirs, it is the less necessary, that we should extend the present article by numerous extracts. We shall copy a short passage from Mr. W.'s diary, on his birth day in 1788, which affords a striking example of the tendency of constant activity, and vigorous exertion, to preserve health and prolong life. P. 443.

' I this day enter on my eighty-fifth year. And what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also? How little have I suffered yet, by the rush of numerous years! It is true, I am not so *agile* as I was in times past: I do not run or walk so fast as I did. My *sight* is a little decayed. My left eye is grown dim, and hardly serves me to read. I have daily some pain in the ball of my right eye, as also in my right temple (occasioned by a blow received some time since) and in my right shoulder and arm, which I impute partly to a sprain, and partly to the *rheumatism*. I find likewise some decay in my memory, with regard to names and things lately past: but
not

not at all with regard to what I have read and heard, twenty, forty, or sixty years ago. Neither do I find any decay in my hearing, smell, taste, or appetite (though I want but a third part of the food I once did) nor do I feel any such thing as weariness, either in travelling or preaching. And I am *not conscious* of any decay in writing sermons, which I do as readily, and *I believe*, as correctly as ever.

‘To what cause can I impute this, that I am as I am? First, doubtless, to the power of God, fitting me for the work to which I am called, as long as he pleases to continue me therein: and next, subordinately to this, to the prayers of his children—May we not impute it, as inferior means, 1. To my constant exercise and change of air? 2. To my never having lost a night’s sleep, sick or well, at land or sea, since I was born? 3. To my having sleep at command, so that whenever I feel myself almost worn out, I call it, and it comes day or night? 4. To my having constantly, for above sixty years, risen at four in the morning? 5. To my constant preaching at five in the morning, for above fifty years? 6. To my having had so little pain in my life, and so little sorrow or anxious care?’

From Dr. W.’s general review of Mr. W.’s character, we make an extract or two. P. 466.

‘His attitude in the pulpit was graceful and easy; his action calm and natural, yet pleasing and expressive: his voice not loud, but clear and manly; his style neat, simple, and perspicuous; and admirably adapted to the capacity of his hearers. His discourses, in point of composition, were extremely different on different occasions. When he gave himself sufficient time for study, he succeeded; but when he did not, he frequently failed.’—It was indeed manifest to his friends for many years before he died, that his employments were too many, and he preached too often, to appear with the same advantage at all times in the pulpit. His sermons were always short; he was seldom more than half an hour in delivering a discourse, sometimes not so long. His subjects were judiciously chosen; instructive and interesting to the audience, and well adapted to gain attention and warm the heart.

‘The travels of Mr. W. in the work of the ministry, for fifty years together, are, I apprehend, without precedent. During this period, he travelled about four thousand five hundred miles every year, one year with another; which give two hundred and twenty-five thousand miles, that he travelled after he became an itinerant preacher! It had been impossible for him to perform this almost incredible degree of labour, without great punctuality and care in the management of his time. He had stated hours for every purpose: and his only relaxation was a change of employment. His rules were like the laws of the *medes* and *persians*, absolute and irrevocable. He had a peculiar pleasure in reading and study; and every literary man knows the force of this passion, how apt it is to make him encroach on the time which ought to be employed in other duties: he had a high relish for polite conversation, especially with pious, learned, and sensible men; but whenever the hour came he was to set out on a journey, he instantly

stantly quitted any subject or any company in which he might be engaged, without any apparent reluctance.—For fifty-two years, or upwards, he generally delivered two, frequently three or four sermons in a day. But calculating at two sermons a day, and allowing, as a writer of his life has done, fifty annually for extraordinary occasions, the whole number during this period will be, forty thousand five hundred and sixty. To these may be added, as the same writer justly observes, an infinite number of exhortations to the societies after preaching, and in other occasional meetings at which he assisted.

“ In social life, Mr. W. was lively and conversible.” He had most exquisite talents to make himself agreeable in company: and having been much accustomed to society, the rules of good breeding were habitual to him. The abstraction of a scholar did not appear in his behaviour; he was attentive and polite. He spoke a good deal where he saw it was expected, which was almost always the case wherever he visited: his invitations to the best families being generally given to shew him respect, and to hear him converse on the different subjects proposed. Having seen much of the world in his travels, and read more, his mind was well stored with an infinite number of anecdotes and observations; and the manner in which he related them, was no inconsiderable addition to the entertainment they afforded. And in private life among his friends, his manner was equally sprightly and pleasant. It was impossible to be long in his company, either in public or private, without partaking of his placid cheerfulness; which was not abated by the infirmities of age, or the approach of death; but was as conspicuous at fourscore and seven, as at one and twenty.

P. 473. “ In the distribution of his money, Mr. W. was as disinterested, as he was charitable. He had no regard to family connexions, nor even to the wants of the preachers who laboured with him, in preference to strangers. He knew that these had some friends; and he thought the poor destitute stranger might have none, and therefore had the first claim on his liberality. When a trifling legacy has been paid him, he has been known to dispose of it in some charitable way before he slept, that it might not remain his own property for one night. “ Every one knows the apostrophe in which he addressed the public, more than once, on this subject, declaring, that his own hands should be his executors.” And though he gained all he could by his publications, and saved all he could, not wasting so much as a sheet of paper; yet by giving all he could, he was preserved from *laying up treasures upon earth*. He had declared in print, That, if he died worth more than ten pounds, independent of his books, and the arrears of his fellowship, which he then held, he would give the world leave to call him, “ A thief and a robber.” This declaration, made in the integrity of his heart, and height of his zeal, laid him under some inconveniences afterwards, from circumstances which he could not at that time foresee. Yet in this, as all his friends expected, he literally kept his word, as far as human foresight could reach. His chaise and horses, his clothes, and a few trifles

trifles of that kind, were all, his books excepted, that he left at his death. Whatever might be the value of his books, is of no consequence, as they were placed in the hands of trustees (though the trust has been violated) and the profits arising from the sale of them to be applied to the use and benefit of the conference; reserving only a few legacies which Mr. W. left, and a rent-charge of eighty five pounds a year to be paid to his brother's widow; which was not a legacy but a debt, as a consideration for the copy-right of his brother's hymns.'

Dr. W. admits, that Mr. W. possessed great power and authority; but attests, from personal knowledge during twenty-five years, that no man ever used power with more moderation, or with better intentions: he, however, acknowledges, that his absolute, unlimited power, has, since his death, been a great injury to the societies, having been the parent of a system of government, highly oppressive to many individuals, and injurious to the rights of the people; the following curious list will give the reader a precise idea of the magnitude and consequence of the wes-
leian sect of methodists. P. 505.

Years.	No. of itinerant preachers.			People in the societies.		
1765	—	—	92	—	—	—
1767	—	—	104	—	—	25,911.
1770	—	—	122	—	—	29,046.
1775	—	—	138	—	—	38,150.
1780	—	—	172	—	—	43,830.
1785	—	—	206	—	—	52,433.
1790	—	—	293	—	—	71,568.
1795	—	—	357	—	—	83,368.

From the disputes which have arisen in the body, concerning separation from the established church, ordination, discipline, and other subjects, it appears highly probable, that the sect will not long retain it's unity, or have reason to boast of it's increase. O. S.

TRANSACTIONS OF SOCIETIES.

ART. XVII. *Philosophical Transactions of the Royal Society of London, for the Year 1796. Part I.* 4to. 277 pages, (exclusive of the meteorological journal,) and 7-Plates. Price 8s. sewed. Elmsley. 1796.

ART. I. *The Croonian lecture on muscular motion, by Everard Home, Esq. F.R.S.* This paper contains a prosecution of the inquiry respecting vision, which was begun in the experiments related by Mr. H. in the Transactions of last year*. Our author and Mr. Ramfsden made a set of experiments to ascertain whether the convexity of the cornea could be perceived to vary, in it's different adjustments of the eye, by observing the magnitude of the reflected image. But though a very sufficient microscopic apparatus was used, the unsteadiness of the eye prevented them from ascertaining more than that it really does vary. Other trials were made by injecting

* Anal. Rev. Vol. xxii, p. 169.

air into the cavity of various eyes in the recent state, to ascertain how far the axes and transverse diameter were subject to variation; but they did not prove very satisfactory. The result of the inquiry appears to be, that the adjustment of the eye is produced by three different changes in the organ, an increase of curvature in the cornea, an elongation of the axis of vision, and a motion of the crystalline lens; which changes, in a great measure, depend on the contraction of the four straight muscles of the eye.

As many animals have their vision distinct at very different distances, Mr. H. has examined the structure of the eyes of those, whose range of vision differs most from that of the human eye. His account of beasts, birds, and fishes, in this respect, is highly interesting and instructive, and indeed exhibits a very perfect sketch of all that is known on this subject. For the several peculiarities we must refer to the paper itself.

Art. 2. *Some particulars in the anatomy of a whale*, by Mr. John Abernethy.—The parts which in the whale correspond in situation and office with the mesenteric glands in other animals differ considerably from those glands in structure. Mr. Abernethy examined by injections a broad portion of the mesentery of a male of the genus *balæna* Linnei, and observed bags or receptacles of chyle of considerable magnitude, which in the relative circumstances tend to throw light on the question respecting the cellular nature of the lymphatic glands.

Art. 3. *An account of the late discovery of native gold in Ireland*, by John Lloyd, Esq.

Art. 4. *A mineralogical account of the native gold lately discovered in Ireland*, by Abraham Mills, Esq.—The workings for gold, which the peasantry undertook in September, 1795, are on the N. E. side of the mountain Craughan Kinshelly, within the barony of Acklow, and county of Wicklow, the summit of which is the boundary between the counties of Wicklow and Wexford, seven english miles west from Acklow, ten to the south-west from Rathdrum, and six south-west from Cronebane Mines, by estimation about six hundred yards above the level of the sea. Mr. Mills has given an account of the face and component parts of the country.

Calculations have been made, that during the period of about six weeks, until the peasants were obliged by government to desist from working, the quantity of gold sold amounted to three thousand pounds irish sterling, at an average price of three pounds sixteen shillings per ounce. The quantity in this short time was consequently eight hundred ounces.

The gold is of a bright yellow colour, perfectly malleable: the specific gravity of an apparently clean piece was 19,000. A specimen assayed in the humid way produced from 24 grains to 22 $\frac{1}{10}$ gr. fine gold, and $\frac{43}{101}$ grains silver. Some of the gold is intimately blended with, and adherent to quartz: some, it is said, was found united to the fine grained iron stone, but the major part was entirely free from the matrix. Every piece was more or less rounded on the edges, from the most minute particle up to 2 oz. 17 dwt. Only two pieces are known to have been found of superiour weight, one of these 5 ounces, and the other 22 ounces.

Art. 6. *Account of the discovery of a new comet. By Miss Caroline Herschel, with additional observations, by William Herschel, L. L. D.*

F. R. S.—These papers contain extracts from the doctor's journal of observations, from the 7th to the 10th of november, 1795, exhibiting the comparative situation of the comet, with regard to the fixed stars near which it passed. To these the astronomer must have recourse, to determine what may be deduced of it's situation and course. It had no kind of nucleus, but appeared like an ill defined haziness, rather strongest about the middle, and in diameter about five minutes. On the 9th it was centrally upon a small telescopic double star north, following 15 cygni. The smallest of the two stars was visible through the comet, with a magnifying power of 287. Hence the comet itself was evidently nothing but what may be called a collection of vapours.

Art. 9. *On the method of observing the changes that happen in the fixed stars; with some remarks on the stability of the light of our sun. To which is added a catalogue of comparative brightness, for ascertaining the permanency of the lustre of stars. By William Herschel, L. L. D.*

F. R. S.—After an ample discussion of the irregular and imperfect manner in which the apparent magnitudes of the fixed stars have hitherto been estimated, the doctor proceeds to investigate, from an extended consideration of the subject, that method which may prove best adapted to ascertain and fix the examination of these comparative differences of light, so that future observers may clearly understand them, and readily determine the nature and extent of their variations. This process consists in comparing the stars which lie near each other, or within the same constellation respectively, and expressing, by a few appropriate characters, their excess, defect, or equality of lustre. This method appears perfectly adequate to it's object, and is illustrated by a catalogue containing nine constellations. The rest of the constellations, which are pretty far advanced, will be given as soon as completed.

Among other problems to which this consideration of the variable lustre of the stars must direct our attention, one of the most important to us relates to the permanency of the solar light. 'If,' says our author, p. 185, 'it be allowed to admit the similarity of stars with our sun, as a point established, how necessary will it be to take notice of the fate of our neighbouring suns, in order to guess at the fate of our own. That star which among the multitude we have dignified with the name of sun, may to-morrow begin to undergo a gradual decay of brightness like many of those already observed. It may suddenly increase like the wonderful star in the back of Cassiopea's chair, or gradually come on like β geminarum, and many other increasing stars. And lastly, it may turn into a periodical one of 25 days duration, as Algol is one of three days, δ Cephei of five, β Lyrae of six, γ Antinoi of seven days, and as many others are of various periods.

'Now if by a proper attention to this subject, and by frequently comparing the real state of the heavens with such catalogues of brightness as mine, it should be found that all or many of the stars which we have now reason to suspect to be changeable are indeed subject to an alteration in their lustre, it will much lessen the confidence we have

have hitherto placed upon the permanency of the equal emission of light of our sun. Many phenomena in natural history seem to point out some past changes in our climates. Perhaps the easiest way of accounting for them may be to surmise that our sun has been formerly sometimes more and sometimes less bright than it is at present. At all events it will be highly presumptuous to lay any great stress on the present order of things; and many hitherto unaccountable varieties that happen in our seasons, such as a general severity or mildness of uncommon winters or burning summers, may possibly meet with an easy solution in the real inequality of the sun's rays.*

Art. 10. *Experiments and observations on the inflection, reflection, and colours of light.* By Henry Brougham, jun. esq.—We have read this paper with much pleasure. It is a matterly resumption of that course of experiments upon light which was but barely entered upon by sir I. Newton, and, though occasionally taken up by various philosophers since his time, is yet in a very imperfect state. From the nature of the subject, as consisting of facts narrated, and deductions arising from these facts, we cannot make an abridgment which would be satisfactory to those who are intimate with the subject, or intelligible to those who are not. For this reason, after strongly recommending this treatise to the attention of the philosophical world, we shall extract the author's summary of propositions.

* Prop 1. The angles of inflection and deflection are equal at equal incidences.

II. The sine of inflection is to that of incidence in a given ratio.

III. The sun's light consists of parts which differ in degree of inflexibility and deflexibility, those which are most refrangible being least flexible.

IV. The flexibilities of the rays are inversely as their refrangibilities, and the spectrum by flexion is divided by the harmonical ratio like the spectrum by refraction.

V. The angle of reflection is not equal to that of incidence except in particular (though common) combinations of circumstances, and in the mean rays of the spectrum.

VI. The rays which are most refrangible are least reflexible, or make the least angle of reflection.

VII. The reflexibilities of the different rays are inversely as their refrangibilities, and the spectrum by reflection is divided in the harmonical ratio, like that by refraction.

VIII. The sines of reflection of the different rays are in given ratios to those of incidence.

IX. The ratio of the sizes of the different parts of light are found*.

X. The colours of natural bodies are found to depend on the different reflexibilities of the rays, and sometimes on their flexibilities.

XI. The rays of light are reflected, refracted, inflected, and deflected, by one and the same power, variously exerted in different circumstances.

This part concludes with the meteorological journal for the year 1795.

(The mathematical papers will be considered in a future number.)

* On the hypothesis that the deviations are governed by the sizes.

ART.

NATURAL PHILOSOPHY.

ART. XVIII. *Remarks concerning Stones said to have fallen from the Clouds both in these Days and in antient Times.* By Edward King, Esq. F. R. S. and F. A. S. 4to. 34 pages. 1 plate. Price 2s. 6d. Nicoll. 1796.

To redeem, in some measure at least, the credit of this age of incredulity, be it known to the world, that a learned Fellow of the English Royal and Antiquarian Societies has declared his belief of the descent of vast stones from the clouds both in these days and in ancient times. On the authority of some very curious manuscript accounts transmitted to the author, and of an Italian pamphlet, published by *Soldani*, professor of mathematics in Sienna, with the anticipation of further corroborating accounts, likely soon to arrive in England, Mr. K. relates the particulars of a surprising shower of stones, said to have fallen in Tuscany, on the 16th of June, 1794, the very day after the great eruption of Vesuvius. Among other stones that fell at this time, we are assured that one weighed five pounds and a half. To evince the probability of the account given of this 'august phenomenon,' our ingenious philosopher endeavours to explain it's cause, by supposing a rapid aerial consolidation and crystallization of an immense cloud of ashes, mixed with pyritical dust, and with numerous particles of iron, projected from the volcano. The reader may, perhaps, think, that it required only a moderate exertion of the powers of faith, to admit the leading facts in this story, since it is not exactly known how high, or how far, the eruptive mass from a burning mountain may be thrown, or what chemical changes it may undergo in it's parabolic path through the atmosphere. But how will his admiration of Mr. K.'s talent for believing be increased, when he is told, that he believes the image of Diana at Ephesus, mentioned in the Acts of the Apostles, to have been nothing but a conical, or pyramidical stone, that fell from the clouds; and that the image of Venus at Cyprus, of Jupiter at Corinth, &c., were of the same kind! Mr. K., moreover, gives credit to the story, told by Plutarch and Pliny, of a stone which fell from the clouds in Thrace, but allows that Pliny might have been misled in his account of it's extravagant weight and size; which, though modestly concealed by this writer, will be found (*Hist. Nat. Lib. 11, c. 59.*) described as a waggon-load. Livy's stories of showers of stones appear also to be received by our author with entire credit. When the Psalmist speaks of hail-stones and *coals of fire*, Mr. K. apprehends that the latter expression alludes to some such phenomena as those which he has described. Accounts are added of hail-stones from three to five pounds weight; but the only well attested fact is of one which fell in Cornwall, the weight of which was—*near an ounce!* Here some jocose reader may be apt to exclaim

Parturiunt montes; nascetur ridiculus mus!

but the graver philosopher may prepare himself for new wonders; for he will be told, on the testimony of spectators, of a stone, *now exhibiting in London*, 30 inches in length, 28½ in breadth, and in weight 56 pounds, which, on the 13th of December, 1795, fell from

from the heavens near the Wold Cottage in Yorkshire, and sunk 21 inches deep in the earth. What pity, that Mr. K. did not take a journey to the Wold Cottage in Yorkshire, to ascertain the fact! Philosophers have often gone further in search of truth: this philosopher is contented, however, to give the story a passport to posterity, and accompanies it with a conjecture, that the phenomenon might be the effect of ashes flung out from Heckla, and waisted to England. Similar accounts are added of stones of many pounds weight, which have fallen at sundry times, in various places. One is said to have fallen at Ennheim, which Muschenbroek says weighed 300 pounds; but it is not quite certain, whether it fell in the year 1493, or in 1630. These facts, thus industriously collected, Mr. K. leaves to the discerning to weigh and judge: he affirms nothing; but it is easy to see which way the beam inclines; and we ought, perhaps, to ask pardon of the reader for detaining him so long over a publication, which, if he have caught the spirit of modern philosophy, he would, probably, be disposed to throw aside, with a

—Credat Judæus Apella,

Non ego.

D. M.

EAST INDIA MANUFACTURES.

ART. XIX. *Communications from October the 1st, until the 12th of December, 1795. Published by James Anderson, M. D., and A. M. Physician General. Fellow of the Royal Society of Edinburgh, of the American Philosophical Society at Philadelphia, and Member of the Society of Planters at St. Helena. 12mo. 36 pages. Madras, printed by Bone and Cooper. 1795.*

DR. Anderson, physician general to the east india company at Madras, has exhibited a very laudable spirit of industry, in the introduction and extension of several manufactures, hitherto unknown in that part of Asia, and also in the improvement of some others that have been long established. The little pamphlet before us is a proof of the great attention paid by him to these subjects. It contains answers to various queries, transmitted both to the european and native planters, relative to the breeding of the cochineal insect, the management of a new kind of cotton brought from the Mauritius, the cultivation of the sugar-cane of Jamaica, and, above all, the rearing of the cochineal insect and the silk worm. Among his correspondents, are a number of intelligent englishmen, and two natives, whose attainments in our language confer great credit on them; indeed, the signatures alone point them out as foreigners. The first of these is "Cut-tube Mulk," or rather "Mobarik à Dowla Cuttub Mulk," son of Hassan Ally Cuttub à Dowla, late nabob of the circars, and brother to Meer Mahomed Jaffer Ally Cawn. The other is "Teroovercaudoo Mootiah." We shall transcribe the correspondence of the latter, as it appears to us to be curious.

LETTER I.

TO JAMES ANDERSON, ESQ. P. G.

I thank you for having been pleased to favor me with a pamphlet, entitled "*State of the Silk Manufacture at Vellout and Panniwaddy,*"

Pannivaddy," as well as with your other pamphlets before this :—these several pamphlets which you have published, not for your own interest, but that of the public, do in effect, serve as splendid signs of your philanthropy and public spirit.

' In your first letter of the above-named pamphlet, directed to the right honourable lord Hobart, you say that, "it is there (in China) that silk has ever been cultivated," on this topic you are very right, and I am also of the same opinion with you, because the samscrita authors of decisive authority, which I have gone through, speak of the chinese having made a present of *pättā*, *kētā*, (the silk worm) to *Yōdhīśērā*, alias *Dhārmārāyā*, the eldest son of *Pāundrō*, during his reign at *Endraprastā*, now called *Tanauvir* : moreover the tamilian grammars, both ancient and modern, speak of the silk manufacture having taken its origin from the kingdom of China, which in the samscrita language is called *Chēnā*, and in the *tamil*, *Chēnām*, witness *Mabou*, *Bbauratam* and other sacred authors, written in the samscrita tongue, as also the most ancient, and eminent grammar of the poetic *tamil*, entitled *Tālcāppiam*, and also the commentaries on it.

' TEROOVERCAUDOO MOOTIAH.'

' Nellore Fort, October 11th, 1795.'

' L E T T E R II.

' To T. MOOTIAH MOODELLIER.

' I am favored with your letter of the 11th instant, which is very interesting, as it alludes to the introduction of the manufacture of silk in Hindoostan, near 5000 years ago, a work I am only endeavouring to extend at present.

' As you quote the Mahabarut in evidence, I beg leave to observe, that I have read the translation of the *Ghēētā*, by Wilkins, but do not recollect any thing being mentioned therein, regarding China.

' You will, therefore, oblige me much by telling me in what species or particular history of Bharut the circumstance regarding so valuable a present from China, may be found.

' JAMES ANDERSON.'

' Fort St. George, October 15th, 1795.'

' L E T T E R III.

' To JAMES ANDERSON, ESQ. P. O.

' I acknowledge the receipt of your judicious letter on the 15th instant, and in reply thereto I beg leave to state, that *Māhāubhāurātā*, consists of above one hundred thousand stanzas, and is divided into eighteen systems, viz. 1st, *Audē Pārvām*. 2d, *Tābhāu Pārvām*, 3d, *Aurānyā Pārvām*, 4th, *Vērātā Pārvām*, 5th, *Odyōyā Pārvām*. 6th, *Bēēshmā Pārvām*. 7th, *Drōnā Pārvām*. 8th, *Cārṇā Pārvām*. 9th, *Sālyā Pārvām*. 10th, *Tōushiptēkā Pārvām*. 11th, *Strēē Pārvām*. 12th, *Sāuntē Pārvām*. 13th, *Aunōōsāsānika*, *Pārvām*. 14th, *Afvāmēdhēkā*, *Pārvām*. 15th, *Aufrāmāvosa Pārvām*. 16th, *Mōūsālā Pārvām*. 17th, *Māhāuprāsthāunika Pārvām*, and 18th, *Svārgāurābhāṇā Pārvām*, add to these *Hārēvāmsām*, commonly called *Bhāvēshyāt Pārvām*.

' *Bhāgāvāt*, *Gēēta*, belongs to *Bhēēshma Pārvām*, the sixth volume of *Māhāubhāurātā*, and is an episode, containing the dialogues

logues of *Kṛiṣṭnā* and *Arjonā*, in 18 chapters or lectures, consisting of seven hundred stanzas, of which dialogues we have the translation made by the learned Charles Wilkins.

* As for the circumstance regarding the valuable present made by the chinese of *Pāttā Kēētās*, or silk worms, to *Yōōdhēṣṭērā* during his reign at *Endrāprāstōm*, I refer you to the second system entitled *Sābhā Pārvam*, chap. 86. where read the following verses.

* *Chēēna*, *Hōōnāh*, *Rāshāh*, *Cāuchāh*,
Pārvātāuntārā, *Vāusēnāh*,
Auhārishōōr, *dasa Sāuhāfrām*,
Vēnēētāh, *dēchōō*, *Vēshōōtāh*,
Cāshnēēshām, *cāmbālānchivā*.
Pāttā, *Keetāun*, *Stādhyvāchā*,

OR

Pāttājām, *Kēētājām*, *tādhā*.

The translation.

Chēēnās, *Hōōnās*, *Rāshās*, and *Cāuchās*
 Who lived on Mountain-Summits,
 And who were famous,
 With obedience brought (to *Yōōdhēṣṭērā*),
 Ten thousand caps, and haircloths,
 And also silk, and silk worms.

* Note, that *Chēēnās*, *Hōōnās*, *Rāshās*, and *Cāuchās*, were four classes of people so styled amongst the chinese, and that the number of ten thousand here figuratively signifies a great number.

* Here it is observable, that in the samscritā language, silk manufacture is proverbially called *Chēēnamfokam*, that is, the cloth of China. ex. gr. "*Māhāntā Chēēnāmsōō Dōōkōōlākāunā*" see *Vērātā pārvām*, chapter 66, verse 91:—also *Cāulidāusā*, one of the late inspired poets, says in one of his poems called *Cōmārāsāmbhāvām*, thus "*Chēēnāmsōōkēh kālpētā cātōō-māulām*;" hence it is evident that silk has ever been cultivated in China.

* T. MOOTIAH.

* *Nellore Fort*, October 31st, 1795.

* P. S. Having left all the manuscripts, such as *Aude Parvam*, &c. in my library at Madras, I have been obliged here to send for the *Mahabarat*, from some persons in the neighbouring villages, in order to quote the verses from it; in illustration of what I have stated in my letter of the 11th instant, and this is the reason why I have so long delayed writing my answer to you.

* T. M.

By a letter from Dr. A. we learn, that it is customary to transplant 'the great crop of rice, from seed-beds;' thus it has been usual, perhaps time immemorial, to practice with that grain, in India, what has been lately pointed out as an improvement in respect to wheat in Great Britain. [See *Anal. Rev.* vol. xxiv, p. 109.]

ART.

POETRY. THE DRAMA.

ART. XX. *Poems* by Lady Tuite. 12mo. 200 pages. Price 1os. 6d. in boards. Cadell and Davies. 1796.

IN this little volume, which is dedicated to the author's aunt, the countess of Moira, we see more to admire than the elegance of the paper and type, and the rank of the writer. We do not meet, indeed, the obtrusive glare of rich imagery and magnificent diction, but we are called to listen to the modest claims of grateful ease, and elegant simplicity. Lady Tuite's poems, it is true, in point of diction, are often not much elevated above prose; but they are correctly written, and are marked by a smooth flow of versification, and by a captivating delicacy and tenderness of sentiment. Many of the pieces are very short, and taken singly might seem scarcely worth publishing; yet together they form a very pleasing collection. There are several pieces in the epistolary style, from a sylph to a young lady, which contain useful hints of caution and advice, conveyed in an agreeable dress. The story of the beggar, an answer to Mrs. Greville's Ode to Indifference, and Demon and Laura, may be distinguished as among the principal poems. We must confine our extracts to two or three of the smaller pieces.

P. 122. INSCRIPTION FOR AN HERMITAGE.

- ' Turn wand'ring stranger, to this lowly cell,
By pride unnotic'd, and to fame unknown;
For here content does with an hermit dwell,
By noise disgusted, and from greatness flown.
- ' Here calm reflection cheers the lonely hour,
And (should remembrance wake the smother'd sigh,
Then) grateful hope points upward to *that pow'r*,
Who gave us life, and shew'd us *how to die*.
- ' As yonder brook, here free from ev'ry blast,
Pleas'd with the vale, scarce murm'ring as it flows,
With rapid course thro' various scenes has past,
But loiters here, delighted to repose;
- ' So free from love, from envy, care, and strife,
No headstrong passion riots in my breast,
Pleas'd, I compare with this, my former life,
Nor wish to change, in peace and quiet blest.'

P. 134. TO MEMORY.

- ' Oh mem'ry torture me no more,
The present's all o'ercast;
My hopes of future bliss are o'er,
In mercy veil the past!
- ' Why bring those images to view,
I must henceforth resign?
Ah why those happy scenes renew,
That can no more be mine?
- ' Past pleasure doubles present pain,
To sorrow adds regret,
Regret and hope alike are vain,
I ask but to forget.'

P. 190. EPISTLE TO THE COUNTESS DOWAGER OF E——

• My ink was mouldy, hard, and dry,
 My pens all spoilt by lying by,
 Till rous'd by you, I woke my muse,
 And sent her out to pick up news—
 In vain I'd hop'd to save the post,
 She staid so long, I thought her lost;
 But home she came, quite out of breath,
 Fagg'd like a post-horse, tir'd to death—
 Thus she began, "Well, I declare,
 I've seen enough to make one stare,
 So much painting and parading,
 Such vap'ring and gasconading;
 Men and women, lying, gambling,
 Cheating, gossiping, and scrambling,
 With so much folly, so much art,
 With so much vice, so little heart,
 That by Apollo's self I swear,
 I'd sooner lead a dancing-bear,
 Than bow my neck to fashion's yoke,
 Or waste my time with such fine folk;
 Better to follow real apes,
 Than monkies tend in human shapes;
 Send me no more abroad, if you
 Would with the muses have to do,
 Half what I've heard, half what I've seen,
 Would give the sifter nine, the spleen.
 For scenes like these we're both unfit,
 Here malice takes the place of wit,
 Plain reason yields to vain pretence,
 And folly *lords* it over sense;
 Far from this busy haunt of care,
 Come, fly with me, to purer air,
 Then may'st thou sing in Anna's praise,
 Assur'd that she'll accept thy lays,
 For never did she scorn to hear
 The language of a heart sincere,
 Nor can she fear thy verse untrue—
 Esteem to worth is ever due."

It is to be regretted, that a small volume of 200 pages, however neatly printed, cannot be afforded under half a guinea.

ART. XXI. *The Sea: A Poem. In Two Books.* By John Bidlake, B. A. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar School, Plymouth. Small 8vo. 74 pages, and 2 plates. Price 4s. 6d. in boards. Chapman. 1796.

THE ever varying, 'multitudinous' sea has furnished the poet many an image, metaphor, and simile, and has afforded rich materials for occasional description; but we do not recollect, that it has ever before been made the continued subject of a distinct poem. If Mr. Bidlake have been fortunate in the choice of his subject, he has not been less happy in the execution of his task. He has industriously brought together,

within the compass of his poem, those varieties of scenery, which the sea and it's borders, at different seasons, and in different states of the atmosphere, present to the eye of the admiring spectator. To prevent the tediousness of unbroken description, and to unite the dignity of philosophy with the splendour of poesy, he frequently pauses to indulge the moral and devout reflections naturally suggested by the scene; and he has enlivened the shifting picture, by introducing a great number of living figures, and busy actors, and sometimes by relating a tale of tender distress. The reader will perceive a general similarity between this performance and Thomson's Seasons, but without any degree of that servile imitation, which marks inferiority of genius. The language is poetical without inflation, and is supported with more uniform elegance, dignity, and harmony, than in the author's former pieces, of which see an account, Rev. Vol. xviii, p. 307. In order to give our readers a general idea of the plan and contents of this poem, we shall copy the author's *arguments*, prefixed to each book.

Book I. 'Address to nature—The extent of her works—Serve to display the omnipotence of the Deity—Winter—Description of a storm—A shipwreck—Ernesto and Matilda, a tale—A ship on fire—Sources of the sea—Scene changes to summer—A summer morn on the sea—A cavern—Digression—Thelamont and Almeria, a tale—Close of the first book.'

Book II. 'Address to philosophy—Tides—Commerce—Should be subservient to the purposes of humanity—Description of scenery near the sea—A dock yard—A sea fight—Digression—Evils of war—A sea river—Night—A shipwrecked mariner—Angelina—Description of sea animals—The whale—The shark—The dorado, and others—Sea fowl—Digression—Conclusion.'

It has been remarked, that the exordium is the most difficult part of a composition: perhaps Mr. Bidlake found it so; for his introductory address is the least interesting part of his poem. It wants originality and strength, is too abstract, and is protracted to too great a length. This defect, however, the poet amply compensates, when he enters on his subject. The description of a winter's sea, with it's storms and shipwrecks, is highly wrought to excite terror and sympathy; but the picture would have been more appropriate, had the forked lightning been omitted. The tale which closes this part of the poem is interesting, and is pathetically related. The wintry scene is finely contrasted by a beautiful description of a summer's morning at sea, which being short, we shall copy. P. 20.

'In silv'ry veil, see virgin morn arise!
Fresh as a new creation wash'd in dews
Ethereal, balm'd in rosy sleep she treads,
Forth darting heav'n-born joy, and looking softness,
Hush'd nature listens; calm reflection smiles.
She lifts her golden eye, and beams abroad,
And tips with orient tint the sluggish mists,
And rolling clouds, that ling'ring cling around
Yon mountain's base, yon wide horizon's verge.
What kindling glories gild the glowing skies!
What blushes fill the smooth expanse below!
The wide-spread mirror where her modest face
With answering beauty shines a perfect calm.
Not fluid mercury boasts more polish'd gloss.

Abroad no zephyr steals; no dimple curls
 The now quiescent wave that sleeps along
 The placid shore, with pendant verdure crown'd;
 No more repugnant or averse; but deep
 Within its winding arms, encircling warm
 The glassy green; well pleas'd itself to view
 In shadowy length, within the mimic plain.
 Saunt'ring, the fisher in his idle bark
 Awaits the whisper of the fav'ring gale;
 Nor spreads the sail, that of the sluggish hour
 Impatient hangs. But stealth of fav'ring gale
 The perfect plain denies, such quiet reigns.
 Or if a vagrant solitary breeze
 Perchance pass light its momentary way,
 You shining main its secret kiss avows;
 And, like offended chastity, shudders
 At every wanton with that rudeness breathes.
 Or leaps a fish, a spreading ringlet runs,
 And widening trembles to the distant shore.
 The air no clamour wounds. Ye lighter barks!
 That with the finny oar glide smooth along,
 Spare the rude-stroke, nor spoil the level wave;
 Nor break the solemn silence of the scene.
 See vermil morn yet gladdens into birth!
 For lo! the lazy fogs steal soft from view,
 And as they fade brightens the gorgeous scene,
 And stately all the naval pomp appears.
 War's awful ensigns; thy more grateful fleets,
 Thy better pride, all humanizing commerce!
 Green islands lone; tall cliffs; the circling port,
 Where traffic lavish spreads his crowded wharfs,
 Inverted all in imitative shade.

We must not deny our readers the pleasure of perusing the beautiful story of Thelamont and Almeria. P. 26.

' Now thrice three bright revolving suns had view'd
 Fond Thelamont to his Almeria join'd;
 With rapture melting into fix'd esteem;
 Equal delight, and soul-exchanging blifs,
 So beam'd, so smil'd, so parted ev'ry year!
 Bright shone a summer's morn, when Thelamont
 Upon a placid sea set sail; intent
 With baited hook to tempt the finny tribe,
 Cruel delight! from native beds to drag
 The wounded souls and spoil their silv'ry scales,
 And spotted pride, writh'd on the tort'rous hook,
 In sufferance dumb. O be meek mercy heard!
 Thrice blest be he, who ever kindness shews
 To the poor brutal race: consign'd by him,
 Who shelter's all, to reason's manly rule
 And mild humanity's more tender care.
 Thrice blest be he! soft pity copious show'r
 Thy gracious dew's upon his head; refresh
 His tender heart, and glad his darksome days,
 He to Almeria first his purpose spoke,
 The meek and timid fair, by nature fearful,

But

But more through love, with look ineffable,
 And glist'ning eyes, with soft affection bright,
 Thus spake, "Why try the dangerous wave to-day?
 Oft have I fear'd some dire mishap, when thou
 Upon the faithless main hast solace sought,
 Where unknown horror lurks, and hidden snares.
 This day is sacred to the rites of love;
 This anniversary of the happy year
 Since first our hands we join'd; and mutual pledg'd
 Our faith. This happy day with me consume;
 With me, I pray, and with our little race."
 And then she turn'd delighted looks to where
 Their rosy infants, dew-drops of gay health,
 Spring buds of purple youth, sported around.
 To this, of answer'ing feelings raptur'd, full,
 Though all the father, all the husband rose
 At once; and tides o'erflowing of rich joy
 Almost his bosom burst, he answer made.
 "Sweet sharer of my days! partner of bliss!
 Fear not. I leave thee for a little space;
 And long before brown night its shades extends,
 Shall to thy arms return. Short absence makes
 True love more sweet." O blindness to the future!
 That kindly veils sharp pain's perspective ills:
 Hides what no caution can avoid, or keeps
 From greater ills of choice! Silent depress'd
 Almeria sat; placid, though not content;
 And forc'd a smile that would consent have spoken,
 And wip'd in haste, a stealthful tear unseen,
 That fear had drop'd upon her downcast eye;
 And check'd a sigh that apprehension breath'd,
 Soft as the summer evening zephyr chills
 The crimson bosom of the sleepy lake.

* Now from the port the impatient vessel steers,
 And to the wanton gales the swelling sails
 Their bosoms gave; and gliding swift before
 The fresh'ning breeze, that brushing kiss'd the wave,
 The painted vessel danc'd, light, trim, and gay.
 With equal speed the shores receding flew,
 Till far into the azure main they gain'd.
 Deceitful morn? why dost thou smile so fair?
 Shall nature be so false? Fresh'ning the breeze
 Swells to a gale; the shifting gale a storm;
 That adverse soon forbad all hop'd return,
 And access to the wish-for land denied.
 Alas! poor Thelamont! thy drifting bark
 Flies fast before the furious winds, that mad
 And cruel wing thee from thy fading home;
 The lov'd, the happy spot where wait thy own
 Thy dear delights, thy rosy smiling babes;
 The softest, sweetest, partner of thy care.
 Nor evening greets the now with promis'd joy;
 Nor infant sports; nor her kind arms that wrap

Thee in the lap of love ; the flowery bow'r,
That shields from every blast, from every pain.
Far, far, from these, and every soothing joy ;
Art thou to dreary, friendless night consign'd ;
And all the horrors of the rough rude storm.

' The closing eve, meantime with moisten'd lids,
Sunk slow, and sad, on ocean's troubled bed,
In sympathy of melancholy fate.
On the remorseless main, her anxious eye
Almeria cast, where madness furious play'd,
And through the thick'ning mist did fancy paint
Last friend of grief, the vessel's distant form,
That held the lord, the saviour of her heart.
Her children oft, O happy age ! whom yet
Hope e'er delights, look'd through the dark'ning scene,
And in imagination's picture saw
The bark and hail'd their parent's blest return :
And made more keen Almeria's frantic woe,
When e'en deceptive promise fail'd to cheat,
And dull blank disappointment coldly frown'd.
Go wrap your fondling arms, ye smiling babes !
Strain close your fainting mother's breast to kisses,
Away the tears ! that flowing fountains run,
And mingle pity's stream, with her full tide.
She needs your every soothing art, your wiles
'To mellow sharp distress ! for never more
Shall she save in your sweetly-dimpling cheeks,
That picture sweet remembrance of past love,
The unfading image of your sire behold.

' Last, fancy fail'd, and cruel frowning night
Denied e'en cheering hope, and rolling slow
In pitchy darkness wrap'd the ruin'd scene.'

In the second book, the reader will be highly gratified with the author's description of the benefits of commerce, and with his humane and liberal reflections on it's abuse : he will recollect Virgil's description of Tyre, and Thompson's of Britain, and will nevertheless read this part of the poem with pleasure. We could with much satisfaction multiply extracts from this elegant poem ; and our readers would be gratified with our poet's description of a sea-fight, his tale of a shipwrecked mariner, or the sad story of Angelina, sister to Sterne's *poor Maria*. But we must content ourselves with another quotation, as a specimen of the cast of moral reflection which the reader will meet with in these poems. P. 61. L. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

' On distant shores, where never plenty smiles,
And with its supine glads, lean hunger dwells.
There the poor native climbs, where danger nods
Upon the headlong steep ; trembling from rock,
To rock, above the nether clouds ; or swung
Midway on slender cords, he trusts frail life.
How giddy fight sickens as fearful fancy views
His steep descent ! Tremendous trade ! that ill

Affords

Affords by scanty means, precarious food.
 Yet he no better knows. O poverty!
 Unheeded e'er by slothful luxury;
 And hard unfeeling, pride! They, on their couch,
 And idly canopied, in short-liv'd state,
 Studiously craving lie; and never dream,
 What ills await the humbler lot. How when
 The storm beats loud, and they on downy beds,
 Invite coy sleep, the drenched mariner
 Nods on the mast, rock'd by the piping winds.
 How hungry want prepares her scanty food;
 And blows into unwilling flame, and loath,
 Her few, and joyless sticks, far fetch'd from wood
 Forlorn, or tangled hedge. Reflect on these,
 Unseemly pomp, and filken affluence!
 And blest thy better stars! And blest the pow'r,
 That shines on thee, in full, meridian ray!
 And ope the lib'ral hand, and scatter large;
 And he shall blest thy goings out and all
 Thy daily paths. But still beware, lest sloth,
 And shameless prodigality e'er share
 Thy gifts; alone by industry deserv'd,
 And thou, safe mediocrity! reflect;
 That thou art too the care of heav'n; remov'd
 From perilous extreme, and daily crown'd
 With cheerful ease. Cherish instructive thought!
 More bright shall shine thy little atmosphere;
 Thy sky be more serene; and meek content
 Shall gild thy bosom with its cloudless smile.'

The pleasure we have received from this poem, will not permit us to search industriously for a few redundant, obscure, or feeble expressions merely to prove, that an excellent performance may have a few blemishes. A poem, written with so much taste and elegance, cannot fail to fulfil the author's modest hope.

'To please the candid and ingenuous mind.'

ART. XXII. *Revolutions*: a Poem. In two Books. By P. Courtier, Author of Poems, &c. &c. 8vo. 48 pages. Price 2s. Law, 1796.

THOUGH the passing political occurrences may be thought more proper to be recorded, and commented upon, in prose, than to be described in verse, it must be admitted, that such great events, as have lately presented themselves to the public eye, are capable of supplying ample materials for poetical description. In the present performance, however, justice is by no means done to the subject. The author, in the first book, describes, with some degree of animation, the mischiefs of despotism, the miseries of war, and the horrors of anarchy; but, in the second, he strangely abandons the subject of revolutions, to expatiate upon Scripture prophecy; to introduce two stories illustrative of private distress, occasioned by war, and by domestic tyranny, and to pronounce a panegyric on the pleasures of domestic life. We must, therefore, pronounce the poem exceedingly defective in plan and arrangement.

ment. The sentiments, however, are just and liberal, and the style sufficiently elevated by metaphor, and frequent personification, to deserve the character of poetical. The following description of tyranny and superstition may serve to exemplify the language of the poem.

P. 2. ' As o'er the volumes of historic lore
Wings the reflective eye, how oft she stops
To weep for mortal strife; appall'd she views
The frowning pyramids by pride uprais'd,
Who vainly hop'd to chain admiring worlds,
And grasp the praise of ages yet unborn.
Presumptuous with! while Superstition's wings
Lower'd raven blackness on the internal world,
Such monuments might last; maz'd Ignorance
Commemorate the act, and cloister'd saints
With incense deify a tyrant's shade.
Then fell Oppression in full triumph rode,
And Glory blazon'd at his chariot wheels;
Or if the fiend e'er felt remorse arise,
Quick with submission's fascinating mien
Came simpering Flattery, and heal'd the wound;
Music assiduous swept her loftiest strings,
And mad'ning juices, made the wretch—a god.
These, Despotism, were thy prosperous days:
Dark as the midnight, when he chose to roam,
Stalk'd Depredation, forth, and dragg'd his prey
To Priestcraft's dire inquisitorial court;
Murder was canoniz'd, and Ruin shone
In pompous titles and imperial robes.
Thus thro' successive years the blinded throng,
Struck with the magic of Ambition's rays,
Applaud his deeds, and hail their common foe!"

In the brief notice which the poet takes of the american revolution, the grand lines of that interesting event are left untouched, in order to introduce a lamentation over the fate of major Andre. Some digressive verses are inserted, describing the gradual diffusion of knowledge by means of the art of printing, till the way was prepared by philosophy for the french revolution. The early check which the progress of freedom suffered from the turbulence of anarchy is energetically described. P. 10.

• What epithets shall justly mark thy deeds,
What sounds articulate thy horrid yell,
Indurate Anarchy! 'tis thine to see,
Unmov'd, the slaughter of surrounding friends,
And bathe thy sinews in their fluid stream.
The dismal moanings of acutest pain
To thee are gentle symphonies; and groans
That issue dreadful from the embattled plain,
Hoarse with the thunder of the cannon's throat,
Compose the chorus of thy grisly band.
In chimes unciviliz'd, where passion foams
By judgment unrestrain'd, thou mightst exhaust

Without

Without surprize thy maledictive rage:
But why for polish'd days such crimes reserve?
Why ope in Gallia thy pandorian box?
'Tis done.—And from the caverns of Despair,
Where cold Malignity, in fetters bound,
Sat brooding schemes of inexperience'd woe,
Rush the fell ministers of human blood;
And perpetrate in day's meridian beams
Acts that might blacken midnight's deepest shade.'

A large portion of the first book is employed in deploring the massacre of the second and third of September, and the subsequent horrors of the sanguinary system. The book closes with a pleasing prediction of the return of freedom to Poland.

From the second book we shall content ourselves with two short extracts. The business of a war-minister is described with a keen stroke of irony in the following lines. P. 37.

' 'Tis joyous pastime, round the sparkling glass,
To plan the wreck of states; and matchless wit
For Luxury on silken beds reclin'd,
While genial fires refresh'd his *tailor's* sense,
To send his millions forth in quest of gain,
To brave new storms, and sleep on planks of ice:
But still a greater privilege of power,
To sign a WARRANT FOR THE DEATH OF WORLDS!'

The comforts of domestic life are thus feelingly represented. P. 39.

' Yes: in the precincts of domestic life,
Tho' many a straggling weed o'errun its paths,
And thorns ungrateful meet the traveller's step,
There spring such varied sweets as never deck
Ambition's scorching heath; there flow such streams
Of purest nectar, as the feverish thirst
Of lustful Usurpation never tastes.
Who that has felt—but prizes as he feels,
The dear connective zone with which esteem
Links kindred spirits near the social fire,
Mid Winter's else-inclement cheerless reign?
Delightful is the lively intercourse
Of friends, thus met around the blazing hearth!
Erect on giddy eminence, disdain
Perchance will overlook such simple charms;
Or seeing, deem them far beneath his care:
Yet these are balms unfading, if aught are
That scent beneath the skies; and when abus'd,
Or, but neglected, breed a thousand ills
In states and public councils; whence arise
Rapine and murder, suicide and war;
With wounds of little note, tho' sorely felt,
Known in the catalogue of minor plagues.
Our only riches is a little spot,
Denominated home: thither directs
Shoeless Extravagance his blister'd feet,
Drawn by Parental love; and often there,

Even

Even Dissipation lingers better hours
 Than what he meets in Levity's parade.
 Home is the temple of serene Delight
 In every age, and every circumstance
 That marks this changing scene; there we behold
 A thousand household gods in various shape;
 And recognize in each some pleasing trace
 Of youthful mirth, some bright enchanting dream
 Of early life which once substantial shone:
 Thou Paradise of Time—whose sweets oft sung,
 Seem sung without effect; soul-soothing HOME!
 O may thy rich, yet unambitious mines,
 Attract the eye of all; there may they seek
 Uncloying happiness; for *there* alone
 Dwell pleasures new, exhaustless, and supreme.*

Mr. C. still frequently introduces into his verse words ill suited to poetry; as in the following lines:

'Halituous properties exhale, whose shades
 Perplex the visual orb.'

On the whole, though we have admired several passages in the poem, we cannot pay the author the compliment of pronouncing the entire production an improvement upon his former publication. See Review, Vol. XXIII, p. 71.

ART. XXIII. *An Epistle in Verse to the Rev. Dr. Randolph, English Preceptor to H. R. H. the Princess of Wales, occasioned by the Publication of the Correspondence between the Earl and Countess of Jersey, and the Doctor, upon the Subject of some Letters belonging to H. R. H. the Princess of Wales.* 8vo. 26 pages. Price 1s. Parsons. 1796.

THIS epistle is, as the writer says, *ex noto fictum carmen*, a poetical composition formed upon a well known story. The affair, which, for the moment, was much talked of, but is already almost forgotten, it is unnecessary to relate. It has produced, in the present epistle, better verses than the occasion deserved. Our readers may be amused with a specimen of this smart poem; we shall select the concluding lines. P. 22.

'Thus, as the summer sun-beams round me play,
 With state and farce I sooth my various day,
 Nor groan, with Morgan, at the fall of stocks,
 But sing *the rape of packets*, or of locks.
 While you, my Randolph, dew's Castalian sip,
 Or inspiration wait from Jersey's lip;
 'Tis your's the Royal Stranger's mind to teach,
 To form her accent, and direct her speech,
 Yourself the bright example of your art,
 How blest simplicity may reach the heart;
 Lo, Secretary Murray * deigns a smile,
 And hails his brother Tully of the isle.

'Tis

* * Not the late lord Mansfield, or any secretary of state, but Sir James Murray (Pulteney) adjutant general, and secretary to the

'Tis yours to sing the royal cares to rest,
With Langhorne's tales, or plays from Ireland's chest,
Or lullabies of old or modern time;
No prose from Swift to take, from Pope no rhyme,
No fire from Milton, strength from Dryden's strain,
But all, save baby Jerminham, disdain;
E'en Gray shall fall, nor o'er his rustic urn
In pensive mood *thy* Carolina mourn.
Lo, at your nod shall Clarendon retire,
And Gillies rule o'er all th' historic choir;
Scotch *Mirrors*, and Scotch *Loungers* in the rear,
In right of Addison shall charm *her* ear,
With namby-pamby preachers of the age,
Blair in the pulpit, Greathead on the stage.
Nor Locke, nor Bacon raise the studious head,
And Darwin for Lucretius shall be read;
And Newton's self shall yield, with pious Boyle,
To Hartley's whims, and Priestley's flimsy foil;
Dulness shall re-assume her ancient right,
And pert conceit, and diction's darkest night
Involve all meaning, and absorb the ray
That beam'd from light's full orb in Anna's day.

' But oh, yet conscious of your charge, impart
One English lesson to a Brunswick's heart:
" Tell her, that virtue Britain *still* shall own,
And love shall guard th' hereditary throne;
Before the eye of youth though meteors run,
The star of Venus fades before the sun;
The morn has dews, when shadowy vapours gleam,
Our noon-day claims a stronger steadier beam.
Tell her, for 'tis *your* office best to know,
Virtue, like her's, is peace, and guilt is woe;
Tell her, there is a voice, nor faint nor dull,
That in the desert cries, and city full,
In high-vic'd courts, and on the sea's lone shore,
" Awake to righteousness, and sin no more;"
That angels still shall guide her spotless breast
In downy dreams to fixt connubial rest,
Returning virtue sign the blest release,
Confirm'd by love and penitential peace.
Then, waving high o'er Carlton's pillar'd porch,
No more the flame all dim, revers'd the torch,

the duke of York when H. R. H. commanded the british forces in Flanders, at the beginning of the war. Secretary Murray's style was universally admired for its *perspicuity, simplicity, and lucid arrangement*. The secretary's official dispatches are preserved for posterity. *Great writers* in future times will say to each other;

' Yes, I'm content, allow me *Murray's* strains,
And you shall rise a *Randolph* for your pains.'

Shall

Shall hymen his unchanging trophies rear,
And life and joy Favonian gales shall bear."

"I cease, my Randolph, oh, forgive the muse,
Her plume yet fragrant with celestial dew,
Forgive her fears, her serious passing strain,
She ne'er was school'd to murmur or complain.
For wisdom taught her, e'en from earliest youth,
To feel, with you, this great unalter'd truth;
"That oft a nation's fondest hope is cross'd,
And that—a packet may be bock'd, and lost."

ART. XXIV. *An Equestrian Epistle in Verse, to the Right Hon. the Earl of Jersey, Master of the Horse to H. R. H. the Prince of Wales, occasioned by the Publication of the Correspondence between the Earl and Countess of Jersey, and the Rev. Dr. Randolph, on the Subject of some Letters belonging to H. R. H. the Princess of Wales. Adorned with Notes. By the Author of the Epistle to the Rev. Dr. Randolph, English Preceptor to H. R. H. the Princess of Wales. 8vo. 32 pages. Price 1s. Parsons. 1796.*

THIS epistle is not inferior to the preceding in wit and humour, or in poetic harmony. The notes are a pleasant adornment: they abound with good-humoured satire, and with classical allusions, which prove the writer to be an elegant scholar.

Though we do not always agree with the author in his opinion of men and things, we are not blind to his literary merit, and shall be happy to see his delicate vein of humour opened on more important occasions.

ART. XXV. *The Negro Slaves, a Dramatic-Historical Piece, in Three Acts. Translated from the German of the President de Kotzebue. 8vo. 142 pages. Price 3s. sewed. Cadell and Davies. 1796.*

THIS publication is to be considered in a more serious and important light, than as a mere dramatic entertainment. It is intended to excite a just indignation against the oppressive and inhuman traffic in slaves, by representing, at one view, the horrible cruelties which are practised towards our black brethren. The author, who appears to be a man of distinguished talents, has borrowed his materials from authentic documents, and assures his readers, that he has only thrown into a dramatic form melancholy incidents which are all strictly founded in truth. The incidents themselves are most afflictingly interesting; and they are exhibited in a manner well suited to excite powerful feelings of sympathy in the breast of the humane reader. The distresses which the slave trade, through all its stages, brings upon the unhappy sufferers, particularly in the several domestic relations, are strongly painted, but, we believe, not beyond those original scenes of cruelty and horror, from which the picture is drawn. After premising, that *William* is the humane brother of an unfeeling planter, who visits Jamaica as a spectator of the sufferings of the slaves; and that *Truro* is a free negro; we shall copy the following scene.

P. 51. *A Negro-woman enters with a dead child in her arms.*

Negro-woman. (Wildly and out of her senses) Away! away! this place belongs to my child!

William. (Jumping up) God! what is that!

Negro-woman. (On her knees close to the grave) Rest quietly here, poor worm. There, underneath, resides a good man who will protect thee.

William. (Shuddering) Truro, what does this mean? the child bleeds.

Negro-woman. (Looks round, laughing) It bleeds? Certainly it bleeds. Look at these drops on my gown—and these—and these—one—two—three—

William. Whose child is it?

Negro-woman. (She presses it in her arms most ardently) It is my child!

William. Who killed it?

Negro-woman. (Smiling) I killed it.—Who but a mother could take pity on her own child?

William. God have mercy on thee, unfortunate mother!

Negro-woman. Aye, God have mercy on me!

William. Why didst thou this?

Negro-woman. Ought not the mother to take care of her child?

William. What impelled thee to this horrible deed?

Negro-woman. Maternal love! My poor child would have been many a long year tormented; whereas, now its torments lasted only three days.—It was born three days ago.—I was very weak and ill, the overseer came, and desired me to press some sugar between some heavy metal cylinders. I was not able to do this, and therefore he beat me.—(Uncovering her shoulder) See, how he scourged me, see how the scars of the whip extend from my neck quite down, over my breast.—And whenever, after, I wished to give milk to my child, there came out blood.—Two days did my poor child live upon blood, which it sucked from the swellings, and it cried so pitifully.—(Smiling) Now it cries no more.

William. Ah, what hast thou done!

Negro-woman. My duty. Would to God, my good master, that my mother had destroyed me at the time I was born! I have no joy in the world! God has created blacks only to suffer. I was stole from my parents, when an infant, and sold for a copper kettle. My days dragged on between work and hunger, and my nights were passed in feverish sleep and tears, till they gave me a husband that I might bring more slaves into the world. Three times did I hope and fear to become a mother, three times I miscarried from overwork. We are used worse than dogs in the same situation, for they are spared and left at home; but the negro-woman must work till she rolls in the sand with the pains of child-birth. This child was the first ray of joy that shone upon my life. I heard its little voice. It lay upon my breast—I rejoiced. I felt what joy is to a happy being!—Sweet intoxication of motherly love! Alas! it is vanished.—I have been waked to new torments, to new redoubled torments. I was not to suffer alone, any more—this poor creature was to share my torture. When the overseer scourged me—God knows! I bore it

it patiently, and covered my child with my arms—but a stroke chanced to fall on my child—I then went out of my senses—I then drove a nail into its heart.—It did not cry—It just moved once—and see, it is dead—would to God, my good master, my mother had been as compassionate, and had destroyed me at the time I was born!

* *William.* (*Quite subdued*) My heart will break!

* *Truro.* (*Wiping the tears from his eyes*) I have lived through many such scenes, and yet I cannot grow accustomed to them!

* *Negro-woman.* Flow gently, innocent blood! flow down and wash the bones of a man who was pious and good. Ah! here rests a dead man—he was white, but humane. He compassionated me, he bought me because I was unhappy. He died soon after, and I am again unhappy! but this will not last long! No, not much longer! They will torture me for loving my child so much, I am sick and weak, and shall not survive their tortures. God be thanked! I shall die soon!—Thou weepest!—Can a white man weep?—let me see—they really are tears—do not cry—give me those tears—I am so poor, that I have no more even of them.—I washed my child's wound with my last tears. (*William covers his face, and throws himself on a bench in the arbor.*) See there, a white man, who has humanity. Go down to that dead man; here above-ground, you stand alone among your brethren.—Hark! what was that? did not I hear the overseer's voice?—Good night, dear child! Sleep well—Now, they will scourge thy mother, but thou art taken away from misery.—Rest quietly upon this grave—rest tranquilly—sleep well—(*She kisses the child once more, and is going*) No, I cannot however leave it here! It is dead, but the mother's heart yet lives—Oh! my child! my child! (*She presses it in her arms, and runs away, with marks of despair.*)

* *Truro.* You are crying, good master? Alas! that does me good!—I have not seen it a long time.

* *William.* (*Hiding his face*) Leave me alone, Truro.

* *Truro.* You are not alone. The spirit of your father hovers around you—the spirit of the father of us all! (*He kneels close to the grave.*) Oh thou good old master! O that I could with my nails tear thee up from the earth!

We recommend this dramatic piece to the serious consideration of every slave-merchant, and master of a slave-ship, in the kingdom. The translation is well executed.

L. M. S.

THEOLOGY.

ART. XXVI. *The Charge of Samuel Lord Bishop, of Rochester to the Clergy of his Diocese: delivered at his Primary Visitation, in the Year 1796; published at the Request of the Clergy.* 4to. 52 pages. Pr. 2s. Robion. 1796.

It has long been customary, in episcopal charges, to unite things temporal with things spiritual. This is done in the present charge, in a degree which gives the whole a heterogeneous appearance. In the former part, bishop Horsley instructs his clergy concerning their peculiar duties at the present perilous season; in the latter, he explains

explains to them, at large, the nature, and principal provisions, of the late 'act for the further support and maintenance of curates within the church of England,' &c.

His lordship compares the situation of the apostles with that of the present ministers of the christian church, to show that the *policy of the serpent* is as necessary to the latter in the times on which we are fallen, as it was to the former at the first promulgation of christianity. The learned prelate's peculiar notion, distinctly supported in a former sermon on apostolic gifts, is here again brought forward; and it is asserted, that the learning of an uninspired clergy is a substitute for that inspiration, which consisted in the supernatural communication of knowledge 'the very same in kind, consisting of the same particulars, which, in the ordinary way, is attained in a more imperfect degree by study.' Hence, it is inferred, that, if the clergy would execute their task in a manner which may at all agree with the example of the first preachers, a very great proportion of their time, not occupied in the actual labours of the ministry, should be devoted to a diligent pursuit of science and literature. There is, it is well remarked, hardly any branch of polite learning, or abstract science, which a clergyman may not make subservient to his profession: one study, however, is excepted, and is, perhaps, somewhat too satirically, but not too severely censured, the study of men in the fashionable circles of dissipation.

The manner, in which learning may be advantageously applied in the clerical profession, is exemplified with respect to the science of metaphysics. As the bishop's remarks on this subject are, in our opinion, liable to objection, we think it necessary to cite the passage. Speaking of metaphysical learning, his lordship says,

P. 14.—'I have long been convinced, that, by a misuse of it, it has actually done upon the whole more harm than good. Now the safest rule, by which a christian divine may conduct himself in metaphysical researches, or in the use of metaphysical arguments (researches which I would by no means dissuade, arguments which I would not be thought to undervalue) the safest rule I take to be this: that he never allow himself to philosophize, or at least to draw conclusions in theology upon philosophical reasonings, without his Bible. He may investigate, he may divide, compound, and hypothetically draw conclusions. But then, for a certain test of the truth of the conclusions so drawn, "to the word and to the testimony." If they are not confirmed by that, "there is no light in them." In every thing relating to God, to the origin of evil, to a future state, he must divest himself of all the pride of philosophy, and implicitly resign his understanding to the authority of the written word. He is not to suppose, that, in these subjects, he can discover certain first principles by the natural strength of his own mind, and that he is at liberty to adjust the sense of the Scriptures to these principles of his own. It has been much the practice, with some of our metaphysical divines, to talk of natural religion and revealed religion, as if they were distinct; and as if the former were the necessary foundation of the latter. As if men, by their natural talents, had made certain discoveries of religious truths, before revelation came: and revelation had only made additional discoveries, in the same subject: and that for the right apprehension

apprehension of these additions, those antecedent discoveries, of reason and nature, must be well understood.

* Now it is very true, that many of the first principles of religion are capable of scientific proof. Such in my judgement are the immateriality, the omnipresence, and eternity of the deity. The immateriality of the human soul, the natural immortality of the soul, and the probability of a future retribution, when the things have once been mentioned, may be made evident to man's natural reason. There are other particulars in the doctrines of revelation, which if they are not to be received upon the authority of the revelation, or if the testimony of revelation should be lost, are incapable of any proof to men at all. Such are the doctrines of the trinity, of the incarnation, of atonement, and grace. Now, if we are to separate those parts of the revealed doctrine, which are the easiest to man's natural apprehension, from the more difficult, and choose to call that assent, which the mind may give to the first, merely as inference from argument, without regard to the testimony afforded by revelation, and without any knowledge of the rest of the revealed doctrine; if we are to call this natural religion: I wish the name had never been introduced, because it has given occasion to mistakes; but the distinction may be of use, and it is not worth while to dispute about the name, when the thing is understood. More or less of natural religion, in this sense of the words, was to be found among the heathen in all ages. But if it is implied, in this name of natural religion, that the very plainest of these truths was the discovery of man's own reason, before any revelation had been made; I scruple not to deny, that any thing of a natural religion, in this sense of the words, a religion of man's own discovery (though you reduce it to the most simple principles) either now exists, or was ever to be found, in any part of the world. If we believe the sacred history, the visible intercourse of the Creator with our first parents, commenced with their existence, and was graciously continued with their posterity before and after the flood, for several ages. The first revelations therefore were antecedent to any possible date of these pretended discoveries of reason: and from these early revelations came whatever we find, of what is called natural religion, among the heathen.*

To the same purpose his lordship goes on to derive all notions of religion from revelation. 'I am persuaded,' says he, 'that had it not been for the early communications of the Creator with mankind, man never would have raised the conceptions of his mind to the idea of a God, he would have had no religion, perhaps no morality.' In thus boldly dismissing all first principles concerning religion, as undiscoverable by the natural strength of the human faculties, we are afraid his lordship is not fully aware how much advantage he gives to the gainsayer, who will be apt to inquire, how it will be possible for him, without such first principles, to satisfy himself that God has spoken to man by special revelation, or to assure himself that his interpretations of Scripture are just. The assertion, that whatever we find among the heathen of what is called natural religion has been derived from revelation, is *gratis dictum*, and though often assumed, has never yet been proved. It is not very probable, that the ancient Egyptians and Indians received the doctrine of a future state from a people, whose earliest records are silent on the subject. Another

Another circumstance, in which the situation of the modern christian clergy differs from that of the apostles, is that they are protected, honoured, and caressed, by the sovereigns of the world. The bishop wishes to God, and who will doubt the sincerity of the prayer?—that this state of things might be perpetual. He calls upon his brethren, to remember, that it is otherwise ordained, and that the hour of trial appears not to be far distant. That in less than seven years a general persecution of the christian name should be raging in every part of Europe appears to his lordship 'far less improbable in the present moment, than the tragical catastrophe of the church of France was, a twelve month before it happened.' The event which this prelate so candidly and pathetically deplores as a tragical catastrophe, and, as far as respects individual suffering, deplorable, indeed, it was—would, in a less enlightened age of protestantism, have been, in reference to the church of Christ, contemplated with exultation, as, in part, an accomplishment of the prophecies concerning the destruction of antichrist. But—*tempora mutantur—Babylon, the mystery of iniquity*, is now a venerable church establishment, the fall of which, with that of the 'august monarchy' allied with it, is piously to be lamented.

Our situation, it is further remarked, may seem to be 'almost the reverse of that of the first christians with respect to the setting of the stream of vulgar prejudice;' popular opinion being, in this instance, fortunately for us, on the side of truth. This advantage, however, his lordship conceives to be not so great as it may at first seem. 'The singularity of the times,' says he, 'is, that there are no prejudices in favour of any religion.' Has not his lordship just said, that the stream of vulgar prejudice is in favour of the only true religion? But, passing this verbal oversight, let us attend to the following singular remarks:

P. 22.—'We have to encounter a malignant aversion, of some part of the people, to every thing that carries the name of religion; arising, from that ferocious impatience of restraint, and those mad notions of liberty, which the fiend of french democracy, the most wicked hateful fiend, which Providence hath ever made the instrument of his wrath upon guilty nations, hath, within the last six years, spread throughout all Europe. The dismal scenes that have taken place in France; the misery in which that people was instantly plunged, upon the overthrow of their august monarchy, and their venerable church establishment; the sanguinary violence, under which they have ever since groaned; have proved, I believe, a useful warning to this country. The example has damped the rising spirit of jacobinism among us; and, with the spirit of jacobinism, it has damped the spirit of irreligion. For these are twin furies, which cannot have a separate existence. They are damped in such a degree, that I believe the enemies either of our constitutional monarchy, or of our church, are at present, in proportion to the general body of the people, very few. I fear, however, that we are not to conclude, that all, who are not jacobins, are conscientiously, or otherwise than politically, attached to the established church, or even to the general cause of christianity. I believe, the laity of this country may be divided, with respect to their religious sentiments,

into three classes. Those of the first class, which I would hope, and do indeed believe, makes a very great majority of the whole people, are christians; not in name only and profession, but in conscience and in truth. Another very small class is composed of the democratists—void of all religion, and avowed enemies to its ministers. These are few, as I have said in number; but they are loud in their invectives, and indefatigably busy in their machinations, against all government civil and ecclesiastical. Between these two, there is a middle class: which may be called the class of moralists. Respectable, serious men. But men who have never set themselves to think seriously about the intrinsic importance of religion, or the evidences of the truth and reality of revelation; and, being of a turn of mind not to take things upon trust, have rather perhaps a secret leaning to speculative infidelity. They are friends however to religion, for its good services in civil life. But, seeing nothing more in it, they would always take up with the religion which they find established, and upon that principle, they unite themselves, in profession, to the established church. They have perhaps, besides, something of a respect, in preference, for christianity, on account of the purity of its moral precepts, and the importance of the doctrine of retribution, which it asserts. They have a respect in preference for the reformed churches, as maintaining the purest form of christianity; and they have a respect, in preference, for the church of England in particular, as the most considerable among the reformed. Now, of the people of this middle class, we may say, that “so long as we do well unto ourselves, these men will speak good of us.” At present they are our friends. They consider us, however, as persons set to act a part. They are our friends, because they think the part we act essential to the good of the community. But, that being the ground of their friendship, they will be our friends no longer, than while we act it well. They consider the emoluments and privileges of the order, as a pay that we receive from the public, for the performance of the part assigned us. And if they discover in us (and none will be more sharp-sighted to discover) any negligence in the execution; distant as they are in principle from the democratists, they will be very apt to concur with them, one time or another, in some goodly project for the confiscation of our property, and the abolition of our privileges.

Not to insist on the manifest incorrectness of the expression, which makes the *fiend of french democracy*, which has scarcely existed six years, the hateful fiend which providence hath ever made the instrument of his wrath upon guilty nations; what epithet ought we to bestow on the *polity*, which conjures up the twin furies of jacobinism and irreligion, to frighten the zealous friends of civil and religious liberty from their posts; or on the ingenuity which brands this valuable band of patriots with the opprobrious name of democratists, that is democrats, and, under that appellation, pronounces them void of all religion, and enemies to its ministers? This practice of loading an opposite party with odium, by giving them foul names, and associating in representations of their character things which have no necessary, and often no real affinity, may be *politic*, but is certainly neither candid, nor equitable. But, this middle body, which the bishop of Rochester finds sufficiently numerous to form a
third

third class in the community, and sufficiently important to call for particular attention from the clergy—these *moralists*, who, with a turn of mind not to take things upon trust, have, notwithstanding, never thought seriously about religion, and who, without inquiry, have a secret leaning towards speculative infidelity; who are friends to religion, to christianity, and to the church of England and its ministers; not because religion is true, but because it is useful; whose morality, therefore, according to the doctrine of the bishop's former charge, must, for want of faith, have the nature of sin: where are these 'respectable, serious men,' these moral sinners, to be found? Not among the numerous body of mechanics and labourers, who, poor souls! have their hands too full of employment, and their heads and hearts too full of care, to have leisure for speculation: not among our merchants and traders, who engage in speculations indeed, but of quite another nature: the clergy, of every class, being the constituted guardians of religion, are entirely out of the question; and the laity of the higher orders we cannot suppose that a courtly prelate, who prizes so highly the 'caresses of the sovereigns of the world,' would satirise so severely, as to conceive it possible, that they should, at some future time, join the vile and unprincipled democrats, on the 'goodly project' of confiscating the property and abolishing the privileges of the clergy. Against such doubtful friends as these moralists, wherever they exist, the wary prelate has prudently cautioned his brethren; but the friendly service would have been more complete, had he a little more distinctly pointed out to them, and to the public, the quarter where this snake in the grass lies concealed.

The latter part of the charge, in which the right reverend bishop details at great length the contents of the curate's act, and commends it as a very seasonable measure to promote the interest of religion, and exalt the credit of the church of England, we shall notice no farther, than barely to express our persuasion of the general propriety and utility of the act, and of the equity and good policy of the bishop's declared resolution, to enforce with vigour the provision which it makes for the more decent support of the assisting clergy.

The intelligent reader will easily perceive, from this charge, that the good bishop is panic-struck, and, not politically, but feelingly, sounds the old alarm, 'The church is in danger.' What secret ground of apprehension he may have discovered, we cannot say; but, surely, an edifice composed of such adhesive materials, and so scientifically constructed, cannot soon fall into decay; surely, with so numerous and faithful a body of watchmen and defenders, it will not be easily blown up by a *train of gunpowder*, or demolished by open assault and battery.

ART. XXVII. *A Letter to John Hollis, Esq. on his Reasons for Scepticism, as it concerns Religion.* By the Rev. J. Trebeck. 8vo. 40 pages. Price 1s. Rivingtons. 1796.

WE can have no doubt of the sincerity and zeal of this writer; they are strongly expressed in every page of his letter; but we are not equally certain, that his method of arguing is altogether such as is likely to recal Mr. Hollis from scepticism to faith. The argument

gument is stated in so vague and illogical a manner, and is interwoven with so much irrelevant matter, that it is difficult to analyse it. The principal heads are briefly as follows: [Compare our account of Mr. H.'s reasons for scepticism, vol. xxiii, p. 527.]

If the doctrine of *future punishment*, grounded on the authority of Scripture, will not accord with philosophy, the less authority should yield to the greater. Instead of rejecting a religion, which I am convinced is authentic, on account of some mysterious truths, I ought to try, what use can result to me even from a tenet, which I very imperfectly understand.—The threatened fire of Hell may be figurative. The term, *everlasting*, may mean of a *long duration*; or, if the punishment be never to cease, it may be gradually lessened. [How can a quantity be gradually lessened, and not within a finite time become less than any assignable quantity, that is less than can be perceived by a sentient being?] These conjectures, if not solid, are more rational, than abandoning the law, because we cannot reconcile it with our judgment. The consuming quality of fire does not render the scripture-doctrine of eternal punishment absurd; for the instrument will have the quality of preserving, not destroying, the subject: 'every one shall be *salted* with fire.' The gracious promise of pardon to penitents should reconcile us to the strictness of the justice which threatens the impenitent. Men may be impenitently guilty; and why should they escape punishment? If the debt remain unpaid, the insolvent must abide in prison. The arguments of the necessarian and predestinarian are groundless.—'The doctrine of everlasting punishment being the grand objection, that hath overthrown your faith, I was in hope you would modestly say, I lament that I cannot penetrate into this article, that my mind might be reconciled to it, and own it consonant with the lovely parts I venerate; but I must acquiesce in the darkness: whereas you say, the record is scriptural, yet I reject it as false. O unjust judgment! O rash decision!'

The extirpation of the canaanites has been vindicated by the able pen of the bishop of Landaff. If this were inconsistent with God's attributes, so is destruction by an earthquake. The depravation of a nation *irritates* divine justice. The canaanites had been increasing in obstinate wickedness four hundred years. It cannot be inconsistent with the goodness of God, no longer to spare an incorrigible nation. Preserving of life being his gift, he may withdraw it unaccountably. Death might be no calamity to innocent infants, whom God was ready to bless. Such punishment was necessary as a warning to the israelites against idolatry. The amalekites were related to the israelites, and had become idolaters, and were therefore peculiarly criminal in resisting them. 'Whatever their provocation was, common decency scarce can doubt of it's being very great, to make the Lord have his resolution written as a memorial, that he would utterly put out the remembrance of Amalek, and war with him from generation to generation.'—The imprecations in the book of Psalms may be considered as 'the expressions of a *raſh*, distressed, injured person,' or as predictions of evil.

Against

Against the scripture-history of *miracles* can any contrary evidence, or good reason, be assigned? That the power of God extends to miracles cannot be doubted. The scripture miracles were wrought publicly, and on worthy occasions. When God is said to have talked with Adam, Abraham, &c. it denotes, that he communicated his will to them as intelligibly, as if a mutual discourse had passed between them. That God should appear in a vision is not so improbable as to invalidate the history. That the infinite spirit of a Deity should assume to itself a conjunction with a created nature is not impossible: from incontrovertible evidence the fact is certain; and it is consonant to the moral perfections of God.

If Mr. Williams's reply to Mr. H. [for which see our Rev. for july, art. xxix] be compared with the present, it will appear, that they are, in several particulars, nearly coincident; as an argumentative performance, we think the preference clearly due to the former.

ART. XXVIII. *Further Considerations on the Second Advent of Christ, shewing, that 1. It was not to the Destruction of Jerusalem. 11. That it is to be to the Establishment of that Kingdom which Daniel foretold the God of Heaven would set up: Chap. II, and VII.* By the Author of Antichrist in the French Revolution, and An Enquiry into the second Coming of Christ. 8vo. 32 pages. Price 1s. Cadell and Davies. 1796.

ALTHOUGH many ingenious commentaries have been written upon the 24th and 25th chapters of Matthew, it still remains undetermined, to what particular events the several parts of this prediction respectively belong. According to Whitby, Doddridge, and many other writers, the entire 24th chapter refers to the destruction of Jerusalem, and the 25th to the future judgment of the world. Mr. Nisbett refers the whole to the destruction of Jerusalem. This writer supports a different interpretation. He conceives, that, from the first to the 15th verse of the 24th chapter, Christ speaks of the end of the world; that he then proceeds to speak of the destruction of Jerusalem to the 28th verse; thence, of his second coming, to the 30th verse of the 25th chapter; and lastly, to the end of the chapter, of the day of judgment. By Christ's second coming, the author of these considerations understands his personal appearance and residence upon earth. He adopts the notion of the millenium, that Christ will reign in person upon earth for a long period, during which the jews will be restored, and the christian church will become universal. We find in this pamphlet more of fanciful conjecture, and vague remark, than of sound sense, or accurate criticism.

ART. XXIX. *Family Worship; a Course of Morning and Evening Prayers for every Day in the Month. To which is prefixed, a Discourse on Family Religion.* By James Bean, Curate of Carshalton, in Surry. 8vo. 286 pages. Price 4s. Rivingtons. 1796.

AFTER the numerous publications of this kind which have already appeared, several of them of approved excellence, it may, perhaps, be thought unnecessary to multiply family prayer-books. Variety, however, in devotion, as well as in every thing else, is pleasing; and there is a diversity in men's tastes and opinions, which calls for different kinds of formularies. The author of the present work, as far as we can judge from his prefatory discourse, and from the general strain of the prayers, which appear to be for the most part original compositions, is seriously impressed with the importance of religion in general, and particularly of family worship, and has offered this manual of prayers to the public from a benevolent desire of being useful to his fellow-Christians. Without any particular claim to elegance of style, these forms have the merit of clearness, simplicity, and animation. The system upon which they are drawn up is that of the church of England. They are not tedious in length; and they have the almost peculiar merit of that kind of variety, which arises from giving each prayer an aspect towards some particular subject. A family liturgy is added at the close.

ART. XXX. *Addresses to the People of Otaheite, designed to assist the Labour of Missionaries, and other Instructors of the Ignorant. To which is prefixed a short Address to the Members and Friends of the Missionary Society in London.* By John Love, Minister of the Scots Presbyterian Congregation, Artillery-lane, Bishopsgate-street, and Secretary to the Missionary Society. 12mo. 184 pa. Pr. 2s. 6d. Chapman. 1796.

THE unsuccessfulness of modern missionaries in their attempts to propagate the Gospel, an acknowledged fact, may, perhaps, more justly be imputed to a want of judgment, than of honesty. From the specimen, given in these addresses, of the mode of instruction proposed to be adopted by the missionaries, sent out from the new missionary society, we are not encouraged to augur better success to them, than attended their predecessors. Upon what ground of probability can it be expected, that the people of Otaheite will be engaged to embrace all the mysteries of calvinism, without any proofs which can possibly be rendered intelligible to them? What, for example, will they think of such instructions as the following?

P. 64.—‘Hearken and consider. Jehovah our God is one Lord. Besides him there is not any other God. He is one. But in this one Jehovah you are to reckon one, two, three, and no more. There are three, each of whom is Jehovah, yet Jehovah is one. These three are quite equal to each other, because every one of them is the one Jehovah. Their names are the Father, the Son, the Holy Spirit. The Father is the first who is Jehovah, the Son is the second who is also the same Jehovah, the Holy Spirit is the third who is likewise the same Jehovah. This is our God, THE ONE JEHOVAH THE FATHER, THE SON, AND THE HOLY SPIRIT, whom the angels of Heaven worship for ever and ever.

‘Dear brethren and sisters, you think this is strange, but it is the truth, and in a little while you will see it clearly, and be exceeding glad. You know that the sun is in the skies, enlightening and warming

warming the earth, though you hardly dare take a glance at his brightness. So we know and believe, that in the one infinitely bright Jehovah there are these three, the Father, the Son, and the Holy Spirit, each of whom is the whole Jehovah, though they are so bright, that our minds hardly dare look at them.

‘These three, the Father, the Son, and the Holy Spirit, were together, as it were embracing each other, with great delight, from eternity. They were together in creating the worlds; and when the man and woman whom they created pure, became wicked, they saw it; and the Father who is Jehovah, spake thus to the Son who is also Jehovah.’

Then follows a conversation between the three persons of the trinity, which, the Otaheitans are given to understand, was ‘the counsel and agreement of the glorious three, who are the one Jehovah.’

With what impression, but that of astonishment, will the people of Otaheite receive the doctrines, that the father, who is Jehovah, sent his only begotten son, who is also Jehovah, that he might punish him for the crimes of many millions of sinners; that, in becoming christians, they must undergo the pain and struggle of a second birth, after which they will experience the glorious power and sweetness of a new creation; and that these mysteries, with many others, are learned from a book, which is *the writing of Jehovah*. If any Otaheitan, more inquisitive than the rest, should ask the missionary, how he knows all this to be true, is there not some reason to apprehend, that he will be at a loss for such an answer as his auditors can comprehend, and that his embassy may be rejected with derision? Would not the wiser method have been, at first to teach these children of nature only the plain and simple truths of religion; and to postpone the teaching of christian mysteries, till christians themselves shall be agreed concerning them?

ART. XXXI. *The Promised Seed. A Sermon, preached to God's ancient Israel, the Jews, at Sion Chapel, Whitechapel, on Sunday Afternoon, August 28, 1796. By William Cooper. To which are added, the Hymns that were sung, and the Prayers that were offered up, before and after the Sermon. 8vo. 38 pages. Price 1s. Chapman. 1796.*

THE benevolent purpose of this discourse is the conversion of jews to the christian faith. The preacher, in a familiar and affectionate address, repeats the series of jewish prophecies applied in the New Testament to Jesus, or commonly understood by christians, to announce him as the promised Messiah. What effect the address had upon the audience, to which it was delivered, we are not informed: but, we confess, we do not expect that the perusal of a series of texts, without critical illustration, and historical application, will produce much impression upon the mind of any learned jew. Indeed the preacher himself modestly confesses his incapacity to treat the subject as a scholar.

P. 10.—‘As I am standing before a company of jews, among whom are many learned men, it might be expected by some, that I should address them in a learned manner. This, however, I cannot do; for
I can-

I candidly confess, in the presence of you all, that I understand no language but the english.'

ART. XXXII. *Mercy and Judgment. A Discourse preached at Great Queen-street Chapel, Lincoln's Inn Fields, on Sunday the 12th of July, 1796.* By the Reverend Dr. William Wynn, Chaplain in ordinary to His Royal Highness the Prince of Wales, &c. upon the untimely Fate of Mr. Henry Weston. 4to. 16 pages. Pr. 1s. 6d. Cadell and Davies. 1796.

In the delivery this sermon might perhaps obtain the preacher applause, as a fine piece of eloquence; for it abounds with that superficial phraseology, which, uttered with emphasis, is adapted to captivate the ear; but the sentiments are too flimsy, and the language too affected, to bear the test of criticism. In proof of the propriety of this remark, we may copy the first paragraph. The text is, 'Awake to righteousness.'

P. I.—'In the awful pre-eminence of divine over human judgments, there is no mystery which our intellect is less able to fathom, but which is more welcome to the bereft and the desolated spirits of man, the convict unto death, or in the image of it, more sublime, than a power to sustain, in mercy itself, the energies of consummate equity and perfect wisdom.—But there is another mystery which the angels themselves have not eyes to penetrate, or wings to reach—It is the covenant of love to man imparted "BY THE MESSENGER WHOM WE DELIGHT IN." COMFORT YE! (are his words) COMFORT YE MY PEOPLE! YOUR WARFARE IS ACCOMPLISHED—YOUR INIQUITY IS PARDONED.'

We are so much struck with the peculiar unsuitableness of the style of this discourse to the occasion on which it was preached, that we cannot help pointing out a few more of the tawdry flowers, with which this orator has decorated the grave of the unfortunate convict. 'A recording angel of truth shall plead against them; but the angel of mercy shall be at hand for the penitents, shall attest the sacrifice of their troubled spirits, and with a tear shall obliterate the penal characters of the account for ever.' So said Sterne, but in a more proper connection.—Again, 'Punishment in this world attaches itself to human welfare in its political form; it is the exigency of legal moralities alone.' 'Far be it from the office of christian benevolence—to censure the wisdom of the law itself, or derogate one feather from its weight.' Conscience is 'the keen accuser, who dwells with guilt of any kind, supplants it in every chair, like the murdered Thane's intruding spirit.' 'In this point, as at every turn, we have confidence in the searcher of hearts, whom no barriers of time can exclude, no inveteracy of habit overcome.' The expression, 'such were the fascinating charm of his deportment,' is, we suppose, faulty through the printer's carelessness. More serious objections lie against some of the sentiments of this sermon. It is straining national partiality rather too far, to assert, that the british system of criminal jurisprudence is 'the most benevolent that ever enlightened and blessed the world.' To say of a youth, who had fallen into an early habit of fraud, and after repeated acts of dishonesty, was convicted of forgery, that neither vice nor selfish propensities had

had corrupted his heart, is wretchedly to confound men's ideas of morality, and to afford direct countenance to criminality. *Forgery* is softened down, by this fashionable preacher, into *artifice*. To speak with confidence of a death-bed repentance, is to afford too much encouragement to procrastination. To assert, that 'the cold immunities of negative perfection are less grateful to the God of benevolence, than a tear of the penitent who was deserted and reprobated by men,' is to make guilt, with repentance, preferable to innocence which needs none. We have marked the faults of this discourse, as a caution to young preachers, not to forsake good sense in search of brilliancy; and, on no occasion whatever, to lower the tone of moral precept.

M. D.

NOVELS.

ART. XXXIII. *Consequences: or, Adventures at Rraxall Castle. A Novel. In two Volumes.* By a Gentleman. 12mo. 437 pages. Price 6s. Boosey. 1796.

It was said by Rousseau, that to a refined and sensible people instruction can be offered only in the form of a novel, and it is certain, that in the present age—'Sermons are less read than tales.'—Whether this be a proof of our good sense and refinement, we will not pretend to determine. The young author of the present work modestly proposes to *amuse* rather than to *instruct*—he is too modest—if his production do not rank with the first class of publications of this nature, it is yet superiour to the general run of books which the circulating libraries afford. The story, though not distinguished by invention, or abounding in incident, is sensible and not ill-written, and is calculated to illustrate the *end* proposed, as a delineation of the *consequences* of neglected or perverted education. Parents, in general, would do well, before they indulge in censure or severity for the errors and misconduct of their children, to recollect the interrogation of a wife and amiable moralist—'Do men gather grapes of thorns, or figs of thistles?'

ART. XXXIV. *Isabinda of Bellefield. A sentimental Novel in a Series of Letters. In three Volumes.* By Mrs. Courtney. 12mo. 847 pages. Price 9s. sewed. Bagster. 1796.

THE fair writer of this *sentimental* novel so humbly deprecates our severity, and implores our clemency for 'a first production, *unrevised* and *uncorrected*, written to diversify those solitary hours, which used to be mostly occupied by her needle and her book,'—that we must be most uncourteous critics, could we exercise our rigour on so harmless and unassuming a production, which treats of gentle damsels, lawless ravishers, wonderful escapes, fortunate and unfortunate love, filial duty, parental tyranny, melting sensibility, with the customary incidents and sentiments, which make up the majority of this species of publications. Our solicitude for the fate of the *beautiful* and amiable personages, whose adventures

tures are narrated, is happily relieved, in the catastrophe, by a very fortunate and extraordinary coincidence of circumstances, through which strict *poetical justice* is individually administered, the wicked punished, and the virtuous rewarded, by 'unequalled blessings, and the consummation of all earthly felicity.'

ART. XXXV. *Ariel: or a Picture of the Human Heart.* 12mo. 82 pages. Price 1s. Roach. 1796.

A FAIRY tale, representing the irresistible power of the human passions. Ariel, whom the fight of human crimes had fired with indignation, is doomed by Oberon to assume a human form, in which his passions drive him to become a seducer, a robber, a murderer. On being restored to his native form, he confesses, that man is the slave of contingencies, and compassionates his errors and faults. The idea of the piece is acknowledged to be borrowed from a little german tract. The story is neatly written, and is not ill adapted to impress a sentiment, which is certainly just, and, under necessary restrictions, ought to prevail, that bad men are objects of pity, as well as blame.

POLITICS. POLITICAL ECONOMY.

ART. XXXVI. *Reponse du General Dumouriez au Rapport du Député Camus. &c. General Dumouriez's Reply to the Report of the Deputy Camus.* 12mo. 136 pages. Price 2s. 6d. sewed. Hamburgh. 1796. Sold by Johnson in London.

A REPORT of the deputies, Camus, Boncal, La Marque, and Quinette, understood to be the production of Camus, chiefly intended to criminate general Dumouriez, was sanctioned by a decree of the french legislative assembly. The general, in the present publication, offers an apology for himself, in which, with his well known ability and ingenuity, he endeavours to prove that, in the report against him, facts have been entirely misrepresented, and that he is unjustly accused as the author of the calamities of the republic. The several clauses of the report are distinctly examined and refuted; and, in the result, an appeal is made from the prejudice and passion of a season of anarchy, to the impartial judgment of posterity.

ART. XXXVII. *Des Effets de la Violence et de la Moderation dans les Affaires de France. Par M. de Montlosier, Ancien Député aux Etats-Généraux & Membre de l'Assemblée Nationale Constituante. Of the Effects of Violence and Moderation, &c.* 8vo. 59 pages. Price 1s. 6d. De Boffe. 1796.

THE author seems to be a *modéré*, which is some merit in an emigrant, for it is not to be denied, that the expatriated french are in general violent in the extreme, and were they to return to their own country would in all probability be sanguinary. He here invokes royalists, aristocrats, monarchists, constitutionalists, and even republicans, to rally around the standard he now erects, and calls down 'anathema' on those who would repress the efforts of any instruments, which

which providence may be pleased to employ in order to obtain their common safety.

While speaking of such of his countrymen, as have embraced the cause of monarchy, he takes occasion to pay a handsome compliment to Mr. le Mal. de Castries, who, according to him, has exhibited a great character throughout the whole of the revolution. He also praises Mr. de la Roberie, one of the chiefs of la Vendee, as a young man, replete with honour and courage, but who exhibited none of that disgusting violence, so common in those who have achieved nothing, and are ignorant of every thing: 'take it as a general rule, the more an emigrant has distinguished himself in the cause of the revolution by an energetic character, and great actions, the more moderate he is: on the other hand, the more obscure and contemptible, the more violent.'

Mr. de M. mentions the address with which the republicans have always proclaimed the principles of liberty to all, while the aristocrats, on the contrary, will never admit any among them, but such as are orthodox in politics: in short, the popular party, according to him, conducts France to servitude by preaching up freedom, while their opponents, by unceasingly cursing it, cannot guarantee a single person from servitude.

'A correspondent exaggeration of principles has also taken place, relative to the passions. Camille des Moulins & Prudhomme undertook to accustom the people to sanguinary ideas. Marat exceeded Prudhomme; Robespierre Marat. How surprising is it, that a man like Mr. Ferraud should place himself on a level with such persons? Mr. d'Entraigues has surpassed even Mr. Ferraud. Robespierre only said "perish the colonies rather than our principles;" Mr. d'Entraigues exclaims "perish all France, rather than her ancient government!"

After pointing out the danger and impolicy of such writings, Mr. M. tells us, that some of the bloodiest of the jacobins were mild and amiable men anterior to the revolution, and that it is not the heart so much as the judgment that is corrupted by events. Marat had written an excellent treatise on light, and his company was courted by the learned; Robespierre was held in considerable esteem at Arras, where he had gained the prize, at an academic contest, on the question relative to the propriety of rendering the penal laws more mild. Pache and Barrere, were gentle, and polished in their manners; Couthon, Rome, and Soubranie, were excellent men, and their crimes are candidly attributed to the *false position* in which they were placed by events. The following passage, which we shall copy from the original, confers great credit on the author.

'La revolution a été une chose bien horrible. Une contre-revolution abandonnée à l'exagération & à la violence en deviendrait la contre partie. Un nouvel ordre de choses dirigé par la modération & par la sagesse, nous donnera tous les bénédictions de la paix. Il nous apportera un gouvernement sain, conforme à nos mœurs, comme à notre climat. Laissons à l'orient les institutions qui lui conviennent; ni la république ni le despotisme ne sont faits pour la France. Son génie est éloigné de ces deux extrêmes, comme son climat l'est de la zone torride & des glaces du nord.

'Après les troubles d'une grande revolution il est doux sans doute de s'abandonner au pouvoir d'un seul; mais la prudence oblige à mettre des

des bornes à la puissance d'Auguste, afin qu'elle ne devienne pas celle de Tibère. Je suis royaliste ; mais je ne peux proclamer le despotisme, J'abhorre le despotisme populaire ; je n'aime pas le despotisme d'un seul. Je n'aime ni la journée de St. Barthelemy, ni celle du 2 Septembre, ni les tribunaux révolutionnaires, ni les chambres ardentes, ni Jourdan bourreau & general des Avignonnais, ni Tristan bourreau & compere de Louis XI. Caligula & Marat me font horreur !

ART. XXXVIII. *Lettre du Comte D'Antraigues à M. de L** C*** sur L'Etat de la France.—A Letter from Count D'Antraigues to Mr. de L. C. on the present State of France.* 8vo. 30 pages. Price 1s. Dilly. 1796.

AN irritated emigrant, in this letter, complains grievously of the treatment which the french royalists have received from the states that are at war with France. 'Those kings,' says he, 'who are declared enemies to the french republic, surpass republicans themselves in their cruelty to french royalists.' Is this possible?—The writer asserts, that the french republic is a monster, which will strangle itself, and that France must either perish, or return to it's ancient constitution : and he consoles himself with the hope, that the restoration of monarchy will afford him redress for his present wrongs, and vindicate the common rights of his fellow sufferers. Who could wish to deprive the unfortunate of the consolation of pleasant dreams ?

ART. XXXIX. *A cursory View of the Transactions of the 13th Vendémiaire (5th October, 1795) and of their Effects.* 8vo. 40 pages. Price 1s. 6d. Longman. 1796.

THIS is an attack on the late national convention, on account of the decree relative to the two-thirds, a measure nearly as bad as the repeal of the triennial act, and which, like it, was grounded on a *pretended necessity*, a plea that will never be wanting to any government, when it is disposed to have recourse to it. Much exaggeration, however, is made use of throughout the whole of this pamphlet, which was evidently written at a time when men's minds were warm, and their passions inflamed. We select the following instance, relative to men of letters : 'After the three years of *vandalism*, during which ignorance, armed with power, had attempted to reduce every thing to a level with itself ; during which men, the most celebrated for their genius, their talents, and their knowledge, proscribed by our vile tyrants, sprinkled the scaffold with their blood, languished in dark dungeons, in momentary expectation of death, or wandered about from cavern to cavern in search of a place of safety ; a national institution was at length formed, in compliance with the wishes of the nation, who loudly demanded the return of the exiled arts and sciences, and the re-establishment of those famous societies which had cultivated them with such glory and success. The republic of letters has therefore been restored ; but in the same manner as the political body. The persecutors have taken the places of the persecuted : a Lakanal, a Chenier, a Syeyes, the dregs and ignominy of french literature, are placed on those seats to which the voice, the gratitude of the public summoned those men who constitute at once it's ornament and it's glory—the la Harpes, the Delille, the Morellets, the Suard. All these illustrious objects of proscription,

proscription, together with a multitude of estimable literary characters, are not only deprived of the consideration due to their talents and their sufferings, but are no sooner liberated from their prisons and their retreats, than they are exposed to fresh persecution. Again accused, dragged from court to court, always acquitted, and always tried again, exposed to the most dreadful poverty, they are almost all of them proscribed at this time, and compelled to seek for safety in secret caves and subterraneous passages.'

ART. XL. *Vues sommaires sur des Moyens de Paix pour la France, pour l'Europe, pour les Emigrés, &c. Summary Reflections on the Means of attaining Peace for France, Europe, and the Emigrants.* By Mr. de Montlosier, formerly Deputy to the States General of France, and a Member of the National Constituent Assembly. 8vo. 55 pages. Price 1s. 6d. De Boffe. 1796.

THE object of the war is here stated to have been an attack on the french revolution on the part of the coalition, and a defence both of their revolution and territory on the part of the french. In this point of view, the contest is terminated, as the impossibility of conquering the republicans has been long demonstrated on the one hand, and their liberty and territory fully guaranteed on the other.

Notwithstanding the title of this pamphlet, the author seems desirous that we should wage eternal hostilities with his countrymen; for he insists, 'that a peace, which would allow the french revolution to subsist, would be infinitely worse than any war.' He accordingly endeavours once more to arouse the jealousy of all the surrounding governments: 'On the recognition of the republic,' says he, 'it is in vain to expect repose. Like the romans, the french will intermeddle in every quarrel, and become universal arbitrators. The discontented of all countries will confederate with, and receive support from them. They will be jews at Rome, catholics in Ireland, protestants in Spain, and presbyterians in London. Here they will declare war; there they will excite it: the ferment of their revolution will every where find an auxiliary in the terror of their arms, and such is the blindness of the passions, that all the world, without knowing it, may concur, perhaps, in their success. Pontiffs have heretofore armed heretics against the faithful; sovereigns have sacrificed the ties of blood to political interests: in the same manner will the french revolution employ ambition, hatred, and revenge, in it's service, and it will, by little and little, make encroachments until it reaches those countries, which defended by seas, or by cold, at present deem themselves safe from it's attempts.'

Mr. de M. still entertains hopes of a counter-revolution, and he advises the emigrants to be more circumspect and politic than they have hitherto been. Great events are brought about by trifling causes, 'the freedom of America was achieved in consequence of a dispute concerning a few tea-leaves.' England would have still remained a republic, if Monk had hinted any thing to his soldiers about monarchy; Cæsar never would have passed the Rubicon, if he had talked of the empire and the dictatorship; America would at this day have been a portion of the british empire, if Morris, Washington, and Franklin, at an early period, had but mentioned independance: but monarchy to England, the empire to Cæsar, and independance to America, occurred

occurred of themselves as results from events. It is in the same manner, says Mr. M., that the cause of the emigrants will again flourish in France; nay, 'the greatest obstacles at this moment to royalism are the royalists themselves, for their bad policy has proved infinitely more prejudicial to their cause, than all the efforts of their enemies.'

ART. XLI. *A Retrospect: Illustrating the Necessity of an immediate Peace with the Republic of France.* 8vo. 28 pages. Price 1s. Mar-
gate, Epps; London, Crosby. 1796.

THE author here laments the baneful effects produced by the septennial act in the reign of George II, and 'the two laws of december last, the Scylla and Charybdis of the state.' It is to the *funding* system, however, arising 'from the fell ambition of William, and his glorious successor,' that he attributes the origin of all our present calamities.

After some observations on the immense sums squandered away in the present hopeless contest, he concludes thus: 'But let me conjure ministers to be wise by experience; early proceed to a reform in the representation of the commons, for it is this evil that has produced every other. Ameliorate your ecclesiastical statutes; lessen, without delay, the burdens of the poor; regenerate and restore to the prince and the people, that confidence that the opening reign so auspiciously embraced; hesitate not another moment, to negotiate liberally and unequivocally with the republic of France, or I solemnly declare before God——I see no peace for Israel!'

ART. XLII. *Free Thoughts on a general Reform, addressed to every Independent Man. The Truth, equally distant from the slimy Machinery of Messrs. Burke, Reeves, and Co. as from the gross Ribaldry of Thomas Paine, and his Party.* By —S—S, M. A. of the University of Oxford. 8vo. 90 pages. Price 2s. Dilly. 1796.

WITH a great parade of moderation and impartiality, we find in this pamphlet strong characters of intolerance and prejudice. The writer professes to draw the line between that hasty change, which results from envy, discontent, impatience and folly, and the insatuated stupor of pride, selfishness, apathy, and fear: he ranks himself among, what he calls, 'the moderating neutral powers;' and sometimes ventures to speak of the prevalence of corruption in the state, and of the negligence of the guardians of religion in their most important functions. At the same time, however, he discourages those exertions, which are necessary to reformation and improvement, by casting opprobrium upon the active friends of freedom. Not contented with indulging himself in flaming rant against the french revolution, he pours out invectives against philosophers, and casts contemptuous reproach upon sectaries. Without much attention to accuracy in ascertaining the fact, or in expressing the assertion, the author speaks of *atheistical principle* as a *modern character*, very conspicuous in this country, which pervades all ranks and conditions of men. While he acknowledges that persecution can never be right, he with contemptible bigotry reprobates the policy, which permitted 'every fellow who chose to call himself a preacher, to take out a regular licence from the national magistrate;' and is at a loss for a name sufficiently strong, to
characterise

characterise the conduct of legislation in classing the unhappy poor parish priest, with 'all that motly set of self-created, self-taught, self-qualified, the offspring perhaps of a day, an hour, a moment, in exempting them all alike, as *preachers* under one hundred pounds a year from the powder tax.' Mr. S—— is dreadfully alarmed at a modern race of writers, whom he calls *classically Quixotes infernale*, and at the notoriety of the nominal students of the different inns of court, which he calls *the grand sink of universal opposition*, whence the corruptive *effluvia* spreads *itself* abroad. Where did this M. A. learn such beautiful confusion of number? certainly not at Oxford.—As to this writer's plan of reform, it amounts to nothing more, than a caution to trust modest sense and plain honesty, in preference to self-sufficient arrogance, and flashy oratory: a caution which it did not require a pamphlet to enforce. Who ever denied that talents without virtue are dangerous? Who does not also perceive, that indolent, timid, *neutral* virtue, especially when associated with narrow and erroneous principles, will never reform the state?

ART. XLIII. *Reform or Revolution; in a Letter to a Bishop: with an Appendix, addressed to the People of England.* By W. Ruffel. 8vo. 58 pages. Price 1s. 6d. Longman. 1796.

ECCLESIASTICAL reform is the object of this pamphlet, but by no means a hasty, or radical reform. The writer declares his abhorrence of the character of a republican, and expresses his wish to live under a mild monarchy, and a pure episcopacy. He professes an immutable attachment to the doctrinal part of the established church of England, and a firm adherence to most of it's rites and ordinances, but thinks that the church discipline may be materially improved, with respect to the stipends of curates, the mode of obtaining benefices, and the translation of bishops. On the first of these subjects, Mr. Ruffel is of opinion, that the assistant clergy ought to be allowed an income proportioned to the value of the living. With respect to the second, it is proposed, that no clergyman shall be permitted to hold a benefice till he is married, or thirty years of age; and that the grant of benefices should be made a national concern, and should be disposed of by the rule of seniority. The writer's plan concerning bishoprics is, to keep the grant of sees in the hands of the crown; to dispose of the archiepiscopal chairs by seniority, or episcopal election; to bring the temporalities nearer to an equality; and to make every see a fixed station for life. The piece is written in a very free and familiar style, with great redundancy of expression. We have no reason to question the honesty of the writer's intentions; but we are apprehensive, that neither his plans, nor his mode of presenting them to the public, will attract much attention.

ART. XLIV. *Reflections on Usury, as conducted by the Mode of undervalued Annuities: in the Course of which, for the Benefit of those who are oppressed with them, are respectively pointed out, according to the different Securities, the different Means of Relief.* 4to. 36 pages. Price 2s. Murray and Highley. 1796.

THE species of usury, which is the subject of this sensible pamphlet, is a great and growing evil. The practice of lending money on undervalued

valued annuities is not now, as formerly, confined to a few avaricious jews; many tradesmen and even private gentlemen are known to be engaged in it. The nature of the transaction is thus: 'B. purchases for A. an annuity of a hundred pounds, on the life of D. suppose at six years purchase. A. then insures D.'s life for six hundred pounds, at four *per cent.* Such insurance deducts from the annuity twenty-four pounds a year; leaving a clear gain of seventy-six pounds on the six hundred pounds that were paid for it; which besides the *doucement* of half a year's annuity for redemption, in case it ever should be redeemed, produces a net interest of money, gained by this mode of lending, of near thirteen *per cent.*' The lender, as this judicious writer of these reflections observes, is certainly an usurious contractor; for, the insurance being made before the annuity is purchased, the purchase is free from risk. Such annuities differ from a simple bond, in nothing but in the term of time for which it is granted. The mischievous consequences of this practice are well described by the author. p. 18.

'The persons, who have the misfortune to fall into those embarrassments, may be reduced to two classes: one includes those who have incomes for life; the other those who are intitled to reversions. With regard to the latter, how often do we find them, on entering upon their estates, by this oppressive mode of supply involved in difficulties, from which nothing but some new acquisition of property can deliver them. Hence their first object is to marry a fortune: fifty to one, whether the woman have any share in the husband's affections: divorce or separation perhaps follows. Or, shocked at the ill consequences of a few years indiscretion, the unhappy youth at last seeks sad refuge from his sollicitudes in every species of dissipation. He lives the disgrace of his friends, and in his own tomb buries perhaps the memory of a respectable family.

'How many young noblemen are there, of the first rank and fortune in the kingdom, whose bonds and notes are daily hawked about the town, while the fastidious banker turns up his sagacious nose, and smiles with pity on a name made cheap by having been prostituted to the purpose of annuities: and every little dirty monied rascal thinks himself at liberty to treat the brightest character, so embarrassed, with contempt. For it is another misfortune attending this mode of borrowing money, that, though the money-broker makes large professions of secrecy and honour, no debts are so publicly known and talked of, as those incurred by annuities.

'The other class of men, that are victims of usury, comprehends generally such as have life estates, and civil employs, officers in the army, and the clergy. And the scenes of distress, which this gigantic evil hath occasioned among these ranks of men, might make the blood even of a * * * * * run cold.

'I am not ignorant that it has been supposed, the severity of those usurious contracts is so sensibly felt, that they are soon repurchased. But this is not the case: this in the common course of things cannot be the case. Sixteen or seventeen *per cent.* which the annuitant at six years' purchase pays, (and I must observe, where one annuity is bought at seven and eight years purchase, ten are bought at six) renders a man every year more and more incapable of paying off his debt, or, as it is speciously called, of *repurchasing his annuity*. He sees with horror his affairs every year growing worse; till at last, borne down by accu-

mulated distress, he determines to redeem his helpless family from that misery, which the prolongation of his life every day encreases, and becomes a suicide; who, but for those money-panders, might have long lived an honour to his friends, and an ornament to his country.

A copy is introduced of the resolutions of the committee, appointed in parliament some years ago, to regulate these contracts. In an appendix it is shown, that inadequacy of price is a sufficient plea for an application to chancery, to rescind an oppressive annuity. The piece is evidently written by a gentleman well acquainted with the law; and may afford useful information and caution, to those who may be in danger of suffering by the iniquitous practice of purchasing undervalued annuities.

ART. XLV. *Three Letters on the Subject of Tithes and Tithe Associators; the two first addressed to Thomas Bradbridge, Esq. Chairman of the Devonshire Tithe-Association; the third, to the Writer who hath assumed the Signature of A Country Curate. Together with an Introductory Preface, and some Addenda to the Whole. By a Payer of Tithes, and Detector of Misrepresentation. 8vo. 88 pages. Price 1s. 6d. Cadell and Davies. 1796.*

IF, from the title of this pamphlet, an expectation be raised of a fair and dispassionate discussion of the question concerning tithes, the reader may be assured that, on the perusal, such expectation will be disappointed. We have sought in vain, through the whole, for something like clear argument, and candid representation, and have found nothing but vehement invective against the tithe-associators in the county of Devon, and other friends to the abolition, or commutation of tithes. These associators, in the opinion of this angry writer, are a set of inquisitors, who drag the clergy before their tribunal, without regard to decorum or justice; a set of plunderers, who would rob their parsons to enrich themselves. They are told, that the clergy know full well how to defend themselves against insults, as their *properties* against rapine and plunder, and that they will not suffer themselves to be hectorred out of their *properties* by yeoman associators, or farmer jurymen. Such is the bullying strain of this publication, which we do not hesitate to pronounce altogether unworthy of the subject, and wholly undeserving of further attention.

ART. XLVI. *The Use and Abuse of Money: being an Enquiry into the Causes of the present State of Civil Society: wherein the Existence of the National Debt is denied and disproved. The Second Edition. To which is prefixed, a Dedication to Members of Parliament, and a Reply to the Analytical Reviewers. By the Author of Essays on Agriculture. 8vo. 76 pages. Price 1s. 6d. Scott. 1796.*

WE resume this publication, to inform our readers, that the second edition is prefaced by a spirited and seasonable address to the members of the present parliament, to urge them to exert themselves for the dismissal of the minister, for peace with the french republic, and for removing the national debt; and to take

a brief notice of the author's reply to our strictures on his performance, in our Rev. for August, art. xxxix.

The writer of this pamphlet cannot be more sensible than we are of the wretched situation of the lower classes of the community, or more fully convinced, that one principal cause of their distress is the burden of taxes arising from the national debt. We, also, perfectly agree with him concerning the impracticability of discharging the debt, and the extreme and daily increasing difficulty of raising supplies to pay the interest. This seems indeed to be acknowledged on all sides. The only point in the Reply, which appears to us of sufficient importance to require notice, is the repetition of the leading position of the pamphlet, that the national debt has no real existence. It does not appear to us, that this paradoxical assertion is proved, either in the original pamphlet, or in the additional remarks. The chief arguments offered in it's support are, that the debt has been contracted without the consent of the debtor, and that the creditor never parted with a valuable consideration to raise it. To the first, it is replied, that this transaction is on the same footing with all other transactions of government, sanctioned by parliament; the nation might as justly refuse to pay the army and navy, as to pay the stipulated interest to it's creditors; while the relation between the governors and the nation subsists, the whole stock of the latter is virtually pledged to make good the legal contracts of the former. The second argument, though often, in the course of this pamphlet, repeated, is wholly unsupported by proof, and is, in our judgment, contradictory to common sense. The chancellor of the exchequer, among all his errors, has never committed so gross a blunder, as that of opening a budget of taxes to pay interest to individuals for the loan of mere paper, not convertible, at pleasure, into guineas: and the nation must have been more mad than this writer himself can suppose, to have continued, for a century past, paying interest without having received a valuable consideration. Convinced as we are of the reality and the justice of the debt, when the burden becomes insupportable, we can conceive no other equitable way of dissolving the bond, than by charging every kind of property, real and personal, with an equal proportion of the encumbrance, and thus making the best dividend we are able on the whole stock of the nation. Such are our present sentiments on the subject: but we are open to conviction; and we shall always respect the suggestions of so sensible and liberal a writer as the author of *Essays on Agriculture*.

ART. XLVII. *Hints for promoting a Bee Society.* 8vo. 8 pages. Price 6d. Darton and Harvey. 1796.

THE design of this small publication is laudable. It is to attract attention towards an object, which has been much neglected, but which appears capable of being rendered of public utility. The industrious bee presents the product of his labour to man, and when it is accepted, it is pure gain. It is computed by the ingenious writer of these hints, that within twenty miles of the metropolis, where fields and gardens are enriched with plants of every

every kind, fifty thousand bee-hives might be maintained, which would produce as many guineas, annually, in honey and wax. A similar profit might be made in other parts of the kingdom, in proportion to the degree of cultivation; and it might be expected, that the use of honey would, by degrees, supersede that of sugar, the work of slaves, under the lash of cruel task-masters. It is the intention of the author of this piece, who, we understand, is Dr. Lettsom, to excite patronage to the useful bee, by the institution of a society for promoting it's increase. The objects of such a society would be, to offer premiums for ascertaining the food most suitable to the bee, and the best mode of constructing the hive, taking the honey, and preserving the insect; and for improvements in the application of honey and wax to domestic uses. An engraved plate is added of a pyramidal bee-hive, which, by means of small glass cupolas, will supply honey in small quantities for daily use.

ART. XLVIII. *An Enquiry into the Causes and Production of Poverty, and the State of the Poor: together with the proposed Means for their effectual Relief.* By John Vancouver. 8vo. 148 pages. Price 2s. Edwards. 1796.

It will not be questioned by any one, who understands the true interests of society, and who feels as every human being ought to feel for the interests of his fellow-men, that the melioration of the condition of the poor ought, at present, to be regarded as the first object of political attention. This object has, of late, from various circumstances, been brought into general notice; and we hope the author of the present inquiry is supported by fact in his assertion, that the superiour orders of society are anxiously solicitous to alleviate the sufferings, which have so long been patiently endured by the subordinate classes of the people. If this be true, the sensible and ingenious observations here offered to the public will not fail to obtain due consideration.

The inquiry opens with a theoretical investigation of the causes of poverty. The community is considered as consisting of two grand divisions, the *employers* and the *employed*. Each of these is possessed of property; that of the former transferable, a reserved proportion of the product of labour; that of the latter, untransferable, the stock of productive power, corporeal or mental. In the class of *employed*, the failure of employment produces poverty; permanent, from physical inability; or temporary, from moral causes. The security of the *employers* from poverty arises from the distribution of their dependance for supplies among many individuals; whereas, the property of the employed, not being collected into a fund, or transferable, does not secure them from poverty. They can only enjoy their property by continual exertion; whence the quantity, or value, may be frequently unequal to the wants of the possessor. The value of the property of the employed is appreciated by the buyer, not the seller; the employer alone assuming and exercising the right of fixing the price of labour: hence their wages have ordinarily been too low, to admit of their obtaining any surplus property, the only security against poverty.

The

The inequality of the price of labour to the poor man's wants is a growing evil, for which an effectual remedy ought to be provided. The great increase of the poor rates is an unequivocal proof of the fact. The present mode of providing for the poor is partial in the method of levying the rate, and insufficient in relieving the miseries of the indigent. The institution of poor houses is a system of perpetual imprisonment and subjection to petty tyranny, with a complete surrender of all property.

P. 51. 'There are few places in England, where, to the honor of the court of guardians, the comforts of the poor, immured in the workhouses, are so diligently, so humanely attended to as in the city of Norwich; their provisions are of the best quality, and their treatment is of the kindest and most compassionate nature. Convinced of these circumstances, the mind naturally supposes the general management to be superior to the common practice in other places. This, most probably, on a due comparison being made, would be found to be the case. Should the fact be thus established, it would amount to a truth not to be controverted, that radical defects existed in the system pursued, or the earnings of the people could not be so disproportionate to the expences incurred.

'The following is a general statement of the annual receipts and disbursements of the court of guardians, in the city of Norwich, for ten years, from the 1st of may, 1783, to the 1st of april, 1792.

Years.	No. of persons.	Maintenance and clothing.			Earnings.			Net expence.		
		£.	s.	d.	£.	s.	d.	£.	s.	d.
1783	1301	114	88	15 2	1215	8	7	10273	6	7
1784	1430	107	18	19 6	1637	7	11	9080	11	7
1785	1612	112	06	6 4	1424	18	3	9782	8	1
1786	1488	103	78	13 4	1607	18	11	8770	14	5
1787	1490	109	80	19 1	1595	9	7	9384	9	6
1788	1481	105	79	16 2	1451	14	2	9128	2	0
1789	1473	109	78	0 0	1584	8	5	9393	11	7
1790	1356	98	34	2 1	1601	11	5	8232	10	8
1791	1141	83	45	3 7	1539	13	3	6805	10	4
1792	1133	85	33	4 5	1400	19	10	7133	4	7
<hr/>		<hr/>			<hr/>			<hr/>		
	13905	1030	43	19 8	14059	10	4	87984	9	4
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Average -	1390	103	04	7 11½	1505	19	0½	8798	8	11
<hr/>		<hr/>			<hr/>			<hr/>		
Per year		7	8	3	1	1	3	6	6	7
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Per week		0	2	10	0	0	5	0	2	5
<hr/>		<hr/>			<hr/>			<hr/>		
Per day rather more than		0	0	4½	not quite	0	0	0½	rather more than	4

'By these extracts, the average earnings during ten years peace, do not appear to have amounted to three farthings per day, by each individual, independant of their clothing, which is, chiefly, manufactured by themselves. The value of this employment, however, together with the number of helpless infants, and of the aged who are totally incapable of work, should first be deducted, before such an accurate account of the earning of those who were employed, can be

be exhibited, as will justify the conclusion, that no more than three farthings per day were obtained by each person, which seems to appear by the foregoing statement. Let these deductions be imagined to any reasonable extent, yet the disproportion between the amount of the earnings, and that of the maintenance and clothing, will still appear too great to warrant a belief, that the assessments collected are applied, though, perhaps, according to law, in the best possible manner to insure the greatest return from the employment of the sturdy, and the greatest economy in the maintenance and support of the impotent poor.

The present poor laws operate to the discouragement of diligence and economy. Were the wages of the poor sufficient to admit of a weekly saving; and were the surplus of their labour consolidated into a joint capital under discrete management, it would become an effectual security against poverty. The employed would be no longer at the mercy of their employers. In the case of an oppressive depreciation of the value of labour, they would have recourse to their funded property. The obligation between the two bodies being reciprocal, the value of labour would find its level, and the labourer would be enabled to procure subsistence, with a surplus for the public stock.

On the ground of the preceding observations, Mr. V. considers the institution of *friendly societies*, in which the surplus of the profits of labour is deposited in a common stock for the relief of indigence, sickness, and infirmity, as highly expedient and useful, as at once the offspring of freedom, and the parent of independence. He recommends, as an effectual remedy for the evils of poverty, after the total abrogation of the present poor-laws, the legal establishment of a general institution, obliging the employer to an equitable subscription for the relief of the employed, at the rate of one shilling in the pound on the earnings of the labourer, to be paid into his hands, and to be by him deposited in a public fund.

‘As the collection of the subscription,’ says Mr. V., p. 87, ‘may be completely secured, as no expence whatever would be chargeable thereon, and as the revenue should not be liable to reduction on any occasion or pretence, the five per cent. on the property of the member of the employed society, *i. e.* on their productive labour and ingenuity, may implicitly be received, and confidently regarded, not only as an ample, but an abundant provision, as well for the purposes already mentioned of general relief, as for another not less important object of the design, that of granting, by annuity, a comfortable subsistence to those on the decline of life, or in the vale of years, to whose virtuous conduct, and industrious exertions, the community have been under such high obligations. To every person attaining the age of sixty-three, or, as hereafter may be determined upon, whose sober industrious life shall merit the good opinion of his surrounding neighbours, and from a committee of whom, being duly authorized, a recommendation to such benefit shall be obtained, an annuity of at least 20*l.* a year to every person so deservedly entitled, should be granted. This annuity, in addition to the surplus property their meritorious endeavours may have provided them, and in the possession of which they will have been completely protected, will be sufficient to insure not only the common necessities

necessaries consistent with their former stations, but such a proportion of little comforts, as old age, and the infirmities of laborious people, the consequence of extraordinary exertions, absolutely require. To these blessings their former irreproachable conduct will justly intitle them, and all good men will rejoice in beholding them so deservedly happy.

‘ Thus will every member of the employed society be enabled to retire from the fatigue of labour, and pass in tranquil ease the remainder of an honest and industrious life; not on the degrading terms of supplicating and accepting the shelter of an alms-house, and the weekly bounty of its charitable founder; but on the reserved proportion of his own labour, conceded by himself, and kindly protected by the laws of his country, will he proudly claim the just reward of every good citizen.’

The plan is unfolded in various details, for which we must refer to the pamphlet. The experiment having been already tried in small societies, the scheme may be pronounced practicable; and it seems to promise extensive utility. What difficulties might arise in carrying it into execution on a broad national scale, cannot be foreseen. The principal defects, which occur to us on the perusal of the plan, are, that it does not sufficiently provide for an advance of wages proportioned to this new demand upon the labourer; and that it does not make sufficient requisition from the *wealthy*, towards the support and enlargement of the fund. The project, however, certainly merits attention.

D. M.

LAW.

ART. XLIX. *The Trial of the Cause of the King, versus the Bishop of Bangor, Hugh Owen, D. D. John Roberts, John Williams, Clerks; and Thomas Jones, Gentleman; at the Assizes, holden at Shrewsbury, on the 26th of July, 1796, before the honourable Mr. Justice Heath, by a special Jury. Taken in Short-hand, by Mr. Gurney. 8vo. 119 pages. Price 2s. 6d. Stockdale. 1796.*

MR. GRINDLEY, the prosecutor in the king's name, farmed the office of deputy registrar of the episcopal and consistorial court of the bishop of Bangor, from a Mr. or rather master Gunning, (for he was a *minor*) who received this sinecure, producing 70l. a year, from his uncle. It appeared in the pleadings, that the bishop, who is of course a lord of parliament, not content with his vote there, wished also to establish an influence in the house of commons, and not finding Mr. G. so compliant as he expected, during the late general election, he seized on his office, in his absence, by forcing the door, &c. He, in his turn, was however ousted by Mr. G., a circumstance which the *right reverend father in God* did not brook with much christian patience, but on the contrary, he attempted to intimidate the registrar, partly by the assistance of some of his brethren, and partly by means of his own ‘clinch’d fists.’ Indeed it appeared in evidence that John Roberts, *clerk*, actually challenged the prosecutor to fight him in an adjacent field.

Mr. justice Heath blamed ‘the force and violence’ used by the bishop and his coadjutors, and seemed to think the defendants guilty of a riot, but the jury were of a different opinion, for they acquitted them all.

Mr. Erskine was counsel for the bishop, and Mr. Adams for the prosecution.

s.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. *Paris.* A medical society has lately been established in this city for the improvement of physic, surgery, pharmacy, the veterinarian art, and those branches of natural philosophy which are connected with these. The members will consist of practitioners at home, and they wish to have as correspondents medical men of abilities in foreign countries. They meet every decade, and mean to publish an account of their transactions monthly. They will publish also an occasional volume of medical essays, according as they shall have materials of sufficient merit. On the first day of every decade a committee will give advice in medical cases for three hours gratis.

THEOLOGY.

ART. II. *Gotha.* *Predigten mit Ruecksicht auf die Begebenheiten und den Geist des gegenwärtigen Zeitalters, &c.* Sermons adapted to the Occurrences and Spirit of the Times, by Josias Fred. Christian Loeffler. 8vo. 232 p. 1795.

The nine sermons here published are of the moral kind, taking the word in it's most extensive signification, and possess no common excellence.
Jen. Allg. Lit. Zeit.

ART. III. *London.* Mr. David Levi, a learned jew, well known to the public by his Dissertations on the Prophecies of the Old Testament, and other pieces, is preparing a defence of the Old Testament in answer to Mr. Thomas Paine.

MEDICINE.

ART. IV. *Leipfic.* *J. T. V. Selig, Med. Plav., Observationes Medicæ, &c.* Medical Observations on some very difficultly curable Diseases: by J. T. V. Selig, Physician at Plawe. 8vo. 180 p. 1795.

From the great number of medical observations already published we are disposed to receive new ones with less indulgence: either the cases described must be such as are of rare occurrence; or, which to us appears of still greater merit, if they be common, they must be more accurately observed by the writer, than by those who have gone before him, their symptoms more nicely discriminated, their causes more carefully investigated, and the circumstances under which the medicines administered prove beneficial or injurious more exactly ascertained. The observations of Dr. S. belong unquestionably to the latter class, and contain a number of interesting remarks.
Jen. Allg. Lit. Zeit.

ART. V. *Hall.* *Versuch einer pragmatischen Geschichte der Arzneykunde, &c.* Sketch of a pragmatic History of Physic, by Kurt Sprengel. 8vo. 3 vols. 1610 p. 1792-4.

The preface of this work is calculated to excite great expectations in every lover of the history of science. The author assures us he has done, what but few physicians could perform: he has collected the accounts scattered through a thousand volumes, and placed them in their proper point of view: he has read the principal authors of every age, and every nation, in the originals: he has studied civil history, and the history of science in general, in connexion with that of physic: and he has trusted to none of his predecessors, but has always preferred seeing with his own eyes. The best hours of his life he has employed in studying the philosophers of ancient Greece; and he hopes the happy disposition in which the first part of his work was written will have had a fortunate influence on the execution of it. His only masters in history were Lucian and Hayley: his first principle, comprised in a verse of the latter, is prefixed to the work: 'to speak no falsehood, and no truth suppress.' Rarely as it happens, particularly in the present day, that we can trust to an author's promises, this learned performance is an exception to the general rule. It is executed with indisputable diligence, and carries the history to greater extent than any other writer; though not down to the present times, as the author promised in the preface to the first volume, for it ends with the spread and improvement of the system of Paracelsus. The number of subjects, however, on which the author treats, is so great, that we willingly satisfy ourselves with these three volumes, and the hope of a future continuation. Far from being such an undigested compilation as many others, that fatigue without instructing the reader, this work abounds with materials, employed with much taste, and a truly philosophical spirit; the facts being not only duly examined in themselves, but their causes and effects are investigated, so as fully to justify it's title of a pragmatic history. The progress of physic depended entirely on the culture of the human mind and philosophy: all the celebrated systems of philosophy affected the art of healing, and the most eminent theories of physic, with exception perhaps of those of Paracelsus and the chemists, were the offspring of philosophical speculations, till the time when Bacon gave another form to the study of nature. All the medical sects of antiquity, and most of later days, borrowed their principles from one philosophical school or other: and as the philosophy of the ancients attempted to diffuse it's light over the whole sphere of nature, it could not avoid considering man, both in his healthy and diseased state, as an object of it's study. This our author clearly perceived; and accordingly he has minutely surveyed the history of philosophy, so far as it has had any influence on the progress of the healing art: nay perhaps he has gone even farther than his object strictly required, and has enlarged on many doctrines of ancient philosophy, which had at least no immediate reference to medical science. The following are the principal heads, into which Mr. S. has divided his subject.

1. The origin of physic.
2. Physic of the egyptians before Psammiticus.
3. Physic of the greeks from Chiron the centaur to Hippocrates.
4. From Hippocrates to the school of the methodists.
5. History of physic from the school of the methodists to the decline of science.
6. From the decline

decline of science to the revival of medical study under the arábians. 7. From the arabian schools to the revival of the physic of the greeks. These occupy the second volume. The third contains: 8. History of the hippocratic schools of the sixteenth century. 9. The reform of Paracelsus. 10. History of surgery in the sixteenth century. 11. History of the principal anatomical discoveries down to the time of Harvey.

After all we have said in commendation of this work, it must not be supposed to be totally free from mistakes: Mr. S. asserts, for instance, with many others, that a temple was dedicated to Hygeia at Rome, so early as 447 U. C., though the worship of Esculapius was not then introduced into that city, which certainly was not preceded by that of Hygeia: but Mr. S. confounds the *Dea Salus*, to whom a temple was erected by the censor Caius Junius Bubulcus on account of a victory over the samnites, with the goddess of health.

Jen. Allg. Lit. Zeit.

SURGERY AND MIDWIFERY.

ART. VI. Grätz. *Krankheits und Heilungsgeschichte einer merkwürdigen Speckgeschwulst, &c.* History and Cure of a remarkable Steatomatous Tumour on the Neck. By Jos. Wimmer, Dr. and Teacher of Surgery and Midwifery, &c. 8vo. 62 p. 1795.

This swelling, which hung from the jaw down the neck, was one foot nine inches in length, and was supposed to weigh sixteen or eighteen pounds. The patient was in perfect health, and by no means afraid of the knife; but the magnitude of the tumour, and the propinquity of the large blood vessels, rendered Dr. W. afraid of extirpating it by excision. On this account he passed a seton through it's whole length, from above downwards, by means of which the tumour gradually wasted and disappeared, without the supervision of any bad symptom.

Jen. Allg. Lit. Zeit.

ART. VII. Gottingen. *Uebersicht der berühmtesten und gebräuchlichsten Chirurgischen Instrumente, &c.* Review of the most noted and useful Chirurgical Instruments of ancient and modern Times: by Justus Arnemann, M.D. &c. 8vo. 236 p. 1796.

The number of instruments that have been invented from time to time for the purposes of surgery renders a book of this kind necessary to the practitioner. Prof. A. gives references to the best plates and descriptions of the different instruments, and brief accounts of the most rare; but he reserves his critical remarks for his lecture room. Instruments pertaining to the art of midwifery he has omitted, except those used in the cesarian operation and division of the symphysis pubis, which he considers as belonging more properly to the surgeon: and indeed neither these, nor the pessary, and instrument for tying polypi of the uterus, are admitted into the following work, which we notice as a companion to this.

ART. VIII. Copenhagen. *Examen Armamentarii Lucinæ, &c.* An Examination of Obstetrical Instruments, an inaugural Dissertation, by J. Sylvester Saxtorph, Lecturer on Midwifery. 8vo. 200 p. 1795.

Prof. S. has not so many instruments to enumerate as the author of the preceding article, but he has given very judicious remarks on them for the guidance of the practitioner, which prove him an able successor of his father, long celebrated for his obstetric skill.

Jen. Allg. Lit. Zeit.

ANATOMY.

ART. IX. Erlangen. *Neurologiæ Primordia, &c.* The Origin of Neurology, an anatomico-historical Dissertation, by J. F. Harles. 8vo. 77 p. 1795.

This is a learned investigation concerning what the ancients knew of the nerves, in which many passages of greek writers are happily explained. According to the author, Plato was the first by whom the nerves were distinguished.

Jen. Allg. Lit. Zeit.

PHYSIOLOGY.

ART. X. Leipzig. *Ueber thierische Electricität und Reizbarkeit, &c.* On Animal Electricity, and Irritability. An Essay on the latest Discoveries on these Subjects. By Dr. C. H. Pfaff, Correspondent of the Physical Society at Jena, &c. 8vo. 398 p. 1795.

This is a valuable tract, containing an able examination of what has been done or advanced by others on the subjects of Dr. P.'s inquiry, illustrated by experiments of his own. Dr. P. is of opinion, that animal electricity is different from electricity properly so called, though capable of being acted upon by the electric fluid: he also considers irritability as a power subordinate to the proper power of the nerves, and inclines to ascribe to the muscular fibre a distinct power, that of contractibility, which is produced and maintained chiefly by the blood.

Jen. Allg. Lit. Zeit.

NATURAL HISTORY.

ART. XI. Paris. We have received accounts from Olivier and Bruguere, who were sent to Constantinople during the ministry of Roland, for the purpose of making a physical tour through the turkish dominions, and we have reason to congratulate ourselves on the additions they have been enabled to make to the science of natural history. They have visited the coasts of the Black Sea, the Dardanelles, and Greece, almost all the islands of any note in the Archipelago, great part of the coasts of Natolia and Syria, and have spent near eight months in Egypt, principally in it's interior parts. They have transmitted a great number of seeds to the botanic garden at Paris.

ART. XII. Leipzig. *Gemeinnuetzige Naturgeschichte der Vogel Deutschlands, &c.* The Natural History of German Birds, for the general Use of Readers of every Description, particularly for Sportsmen, Teachers of Youth, and Economists, by J. Mat. Bechstein, Mine-counsellor to the Count of Schaumburg-Lippe, &c. Vol. III. 8vo. 946 p. with plates. 1795.

This volume concludes one of the most important ornithological publications of the present age. It abounds in valuable matter; and

to accurate descriptions of a considerable number of birds adds the correction of many errors, with which this branch of zoology is particularly obscured; so that naturalists by profession will find this work calculated not less for their use, than for that of those for whom it was principally intended.

Jen. Allg. Lit. Zeit.

GEOGRAPHY. TOPOGRAPHY.

ART. XIII. Paris. *Memoire sur l'Interieur de l'Afrique, &c.* An Essay on the Interior Part of Africa, by Jerome Lalande. 4to. 39 p. A. R. 3. [1795].

In the first part of this essay Mr. L. maintains, in opposition to D'Anville, that the Niger and the Senegal are the same river. In the second he treats on the interior parts of Africa, and the practicability of traversing them from west to east. It is much to be regretted, that the records of the French African and East-India companies have been destroyed, as no doubt they contained some useful geographical information.

Jen. Allg. Lit. Zeit.

ART. XIV. Altdorf. Prof. Will, who lately published a history of the university of Altdorf [see our Rev. Vol. XXII, p. 333], has now published a history of the town, under the title of *Geschichte und Beschreibung der Nürnbergischen Landstadt Altdorf*. 8vo. 384 p.

POLITICAL ECONOMY.

ART. XV. Paris. *De l'Huile de Faine, &c.* On the Oil of Beech-Mast. By J. A. Baudin, Deputy to the National Convention, &c. Printed by Order of the Committee of Public Safety. 8vo. 22 p. 3[1794].

ART. XVI. *Instruction sur la Recolte et l'Extraction de l'Huile de Faine, &c.* Instructions for the Collection of Beech-Mast, and the Extraction of its Oil; published by the Committee of Agriculture and Arts. 4to. 32 p. 2 plates.

In the first of these pamphlets beech oil, when properly made, is recommended as equal in purity to oil of almonds, and capable of keeping six or eight years without acquiring the least rancidity. In the second ample instructions for its preparation are given.

Jen. Allg. Lit. Zeit.

METAPHYSICS.

ART. XVII. Tubingen. *Ueber die Gesetze der Ideenassociation, &c.* On the Laws of the Association of Ideas, and particularly on a fundamental Principle of it hitherto unnoticed, by C. G. Bardili. 8vo. 76 p. 1796.

To simplify the various laws of the association of ideas, and trace them back to some higher determinate law, is an undertaking of importance to the philosophy of mind, and we think Mr. B. has no small merit in this respect. In the introduction Mr. B. makes some remarks on a general law of complement [*ergänzung*], that appears to pervade all nature. He then proceeds to examine the doctrine of the

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the association of ideas, and refers all it's modes to this principle of completement, or endeavour to form a perfect whole.

Jen. Allg. Lit. Zeit.

ANTIQUITIES.

ART. XVIII. *Weimar.* Mr. Böttiger has this year published a *Prolusio altera*, 4to. 15 p. [see our Rev. Vol. XXII, p. 446], in which he has inquired into the mechanism of the ancient stage.

Jen. Allg. Lit. Zeit.

HERALDRY.

ART. XIX. *Berlin.* *Tables genealogiques des mille vingt quatre Quartiers de leurs Alteses royales les Princes de Prusse, &c.* Genealogical Tables of the One Thousand and Twenty-four Quarters of their royal Highnesses the Princes of Prussia, Grandsons of his Majesty Frederic William II, King of Prussia, by the Prince de Bethune, 4 Parts. Large fol. Price 2 rixdollars.

To give the title of this folio volume we think quite sufficient.

TRAVELS.

ART. XX. *Berlin.* *Reise eines Liefländers von Riga nach Warschau, &c.* A Journey from Riga to Warsaw, through southern Prussia, and through Breslaw, Dresden, Carlsbad, Bayreuth, Nuremberg, Ratibonne, Munich, Saltzburg, Lintz, Vienna, and Klagenfurt, to Botze in Tirol, by a Livonian. 8vo. 6 Parts. 1387 p. 1795-6.

The valetudinarian traveller, who made this tour in 1793, displays much more wit than hypochondriacism. His remarks are his own, and the reader will receive amusement in what is not new to him: but the state of Poland, and the characters of the principal actors in the revolution there, are particularly interesting. Indeed there are few readers who will not find their knowledge of the world and of mankind improved by these volumes, while they are agreeably entertained.

Jen. Allg. Lit. Zeit.

BIOGRAPHY.

ART. XXI. *Winterthur.* The third volume of Mueller's Confessions of remarkable Men [see our Rev. Vol. XIII, p. 238] contains the life of count Zinzendorf, a man on many accounts memorable, with that of bishop Huet, taken from his *Commentarius de Rebus ad eum pertinentibus*, which is particularly interesting to men of letters, as it contains some excellent remarks on the state of the arts and sciences in France at that period, and many anecdotes of contemporary authors.

Jen. Allg. Lit. Zeit.

MISCELLANIES.

ART. XXII. *Leipfic.* *J. D. Michaelis literarischer Briefwechsel, &c.* The literary Correspondence of J. D. Michaelis. Arranged and published by J. Gottl. Buhle. Vol. III. 8vo. 1796.

This vol., which is the last, contains, beside letters from Michaelis and from Buesching, von Celse, Winkelmann, Lowth, Woide, count

von Hœpken, Bryant, Seegner, Wepler, C. d'Orvilliers, Olavus Rabenius, Capperonier, Williams, Kennicott, Adler, Scheid, Dobrowsky, Linné, Norberg, and Forster, two indexes, one of remarkable passages and names, the other of the writers of the letters.

Jen. Allg. Lit. Zeit.

ART. XXIII. Halle. *Miscellaneen zur Deutschen Alterthumskunde, &c.* Miscellaneous Tracts on the Antiquities, History, and Statistics of Germany. By J. H. Mart. Ernesti. 8vo. 624 p. 1794.

This useful collection contains twenty-six tracts, most of which have been before printed, either separately or in periodical publications.

Jen. Allg. Lit. Zeit.

ART. XXIV. Berlin. *Ueber Genf und den Genfersee, &c.* On Geneva and the Lemman Lake, by Christian Aug. Fischer; with a View of Geneva. 8vo. 180 p. 1796.

The reader will find this an entertaining book, while he derives from it information, though he will be led to deplore the state into which Geneva has been thrown by the late disturbances there. In it just characters are given of some of those who were principally concerned in the disturbances, and interesting remarks on a few men of note in the literary world. The view of Geneva is elegant and accurate.

Jen. Allg. Lit. Zeit.

PHILOLOGY.

ART. XXV. Paris. A book has lately been announced to be published here by subscription under the title of *Pasigraphie, ou premiers Éléments de l'Art d'écrire, &c.*, "Pasigraphy, or Elements of the Art of Writing and Printing in one Language, so as to be understood in any other without translation." The author has not disclosed his name: but the successor of the celebrated abbe L'Epée, Sicard, the present director of the establishment for teaching the deaf and dumb, has given the work his approbation, and promised to make some improvements in it. This Pasigraphy is to teach a language, that is not to be spoken, but merely written. According to the author it's principles are easy, and may be comprehended in a few hours. It contains only twelve characters, which are totally different from the letters of all languages, and as many general rules, which are very precise, and applicable without any exception. Men of letters, merchants, and statesmen, may correspond by it's means with foreigners, whose language they do not understand, each reading in his own language what has been written in one with which he is totally unacquainted. When a sufficient number have subscribed to defray the expense, the work will be put to the press. The subscription price 12l. [10s.]

EDUCATION.

ART. XXVI. Leipzig. *Versuch einer Anleitung zum Sprachunterrichte, &c.* Sketch of an Introduction to the Method of teaching the Deaf and Dumb to speak; by J. F. G. Senfe. 8vo. 292 p. Price 12gr. 1793.

Mr.

Mr. S., taking upon himself the office of teaching a deaf and dumb person, consulted all the books he could meet with on the subject, but found none sufficiently direct and minute in their instructions. Hence he was led to investigate the matter philosophically, in order to invent a method for himself: and having succeeded in this, he has thought proper to publish for the use of others such instructions as he himself wished to have found.

Jen. Allg. Lit. Zeit.

ART. XXVII. *Historische Nachricht von dem Unterrichte der Taubstummen und Blinden, &c.* Historical Memoirs of the Teaching of the Deaf and Dumb, and also of Blind Persons; or Considerations on the Instruction of both, and of the first in particular. 8vo. 214 p. Price 14gr. 1793.

The former part of this work is chiefly a defence of the late Mr. Heinicke, director of the academy for teaching the deaf and dumb at Leipzig, whose method is here preferred to abbe L'Epée's, and an account of the present state of the academy, which is superintended by his widow. The latter part, which is more interesting, gives a description of the method employed in teaching the blind at Paris, taken chiefly from the *Essai sur l'Education des Aveugles, &c.* "Essay on the Education of the Blind, printed by the blind Children, &c., at Paris; 1784." In the year 1787 the school had increased so as to have 140 blind persons in it for education.

Jen. Allg. Lit. Zeit.

ART. XXVIII. Berlin. *Luthers Pädagogik, &c.* Luther's Pedagogics, or Thoughts on Education and Scholastic Discipline collected from Luther's Writings. By Dr. Fred. Gedike. 8vo. 115 p. 1792.

As Luther's works contain numerous proofs of his enthusiasm for the improvement of education, and his deep reflection on this important subject, this collection cannot fail of being acceptable in the present age. Luther was a decided enemy to severity in education, which was carried to great excess by the monks in those days. 'To children,' he says, 'such tyrannic rigour is highly detrimental; joy and happiness are not less necessary to them, than meat and drink:' and he tells us, among other anecdotes of his own juvenile years, that he was beaten fifteen times in one forenoon when at school. Of the high opinion he entertained of education the following passage among others may serve as a proof. 'The office of a schoolmaster is not of less importance in a town than that of a minister. We may dispense with burgomasters, noblemen, and princes: but schools we cannot do without, for they must regulate the world.'

Jen. Allg. Lit. Zeit.

TO CORRESPONDENTS.

* * We thank prof. Jakob for his polite letter, and have availed ourselves of his communication. The packet accompanying it shall be carefully forwarded according to his desire.